Vol. XVII

January, 1927

No. 4

THE JAPAN MAGAZINE

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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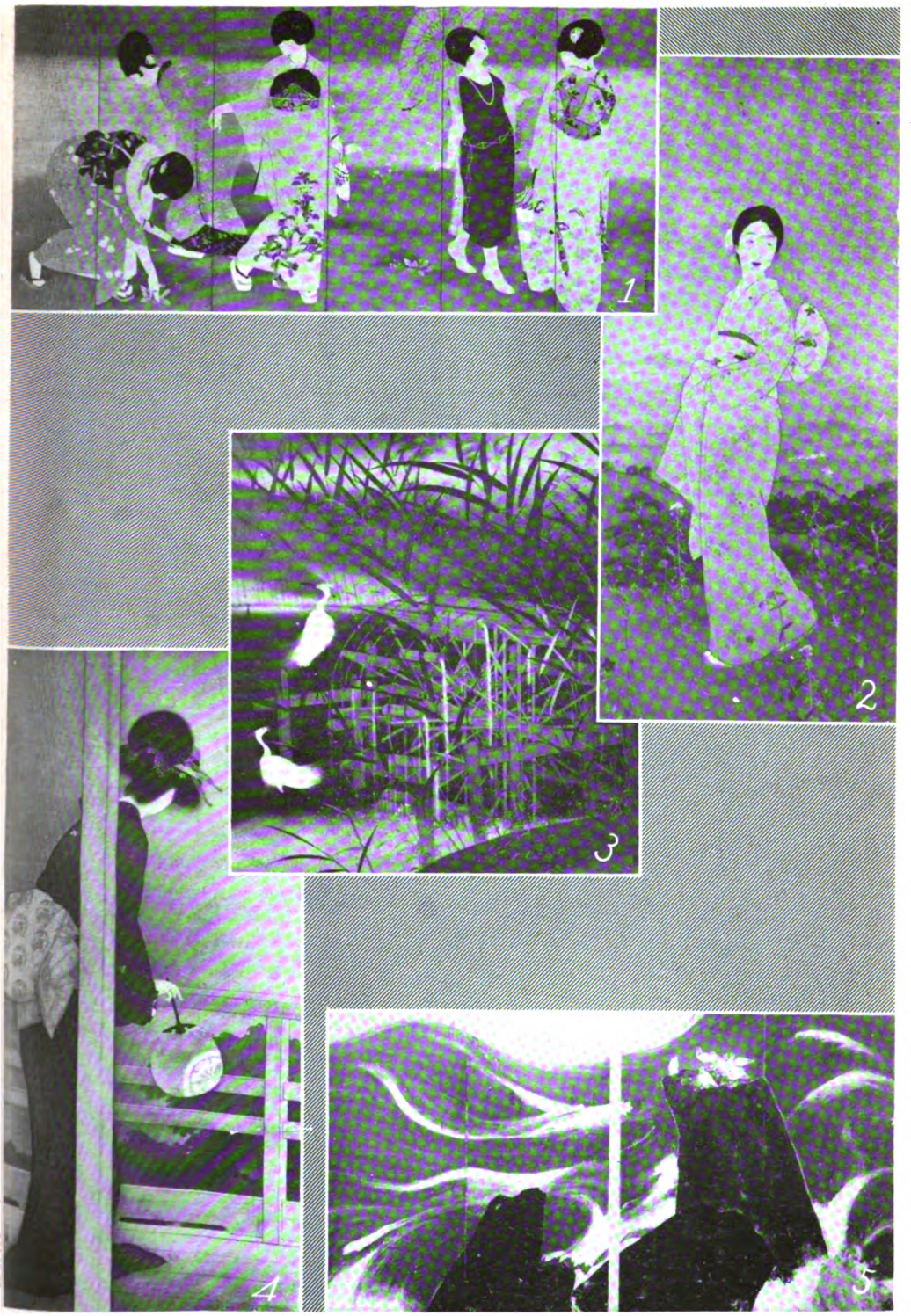

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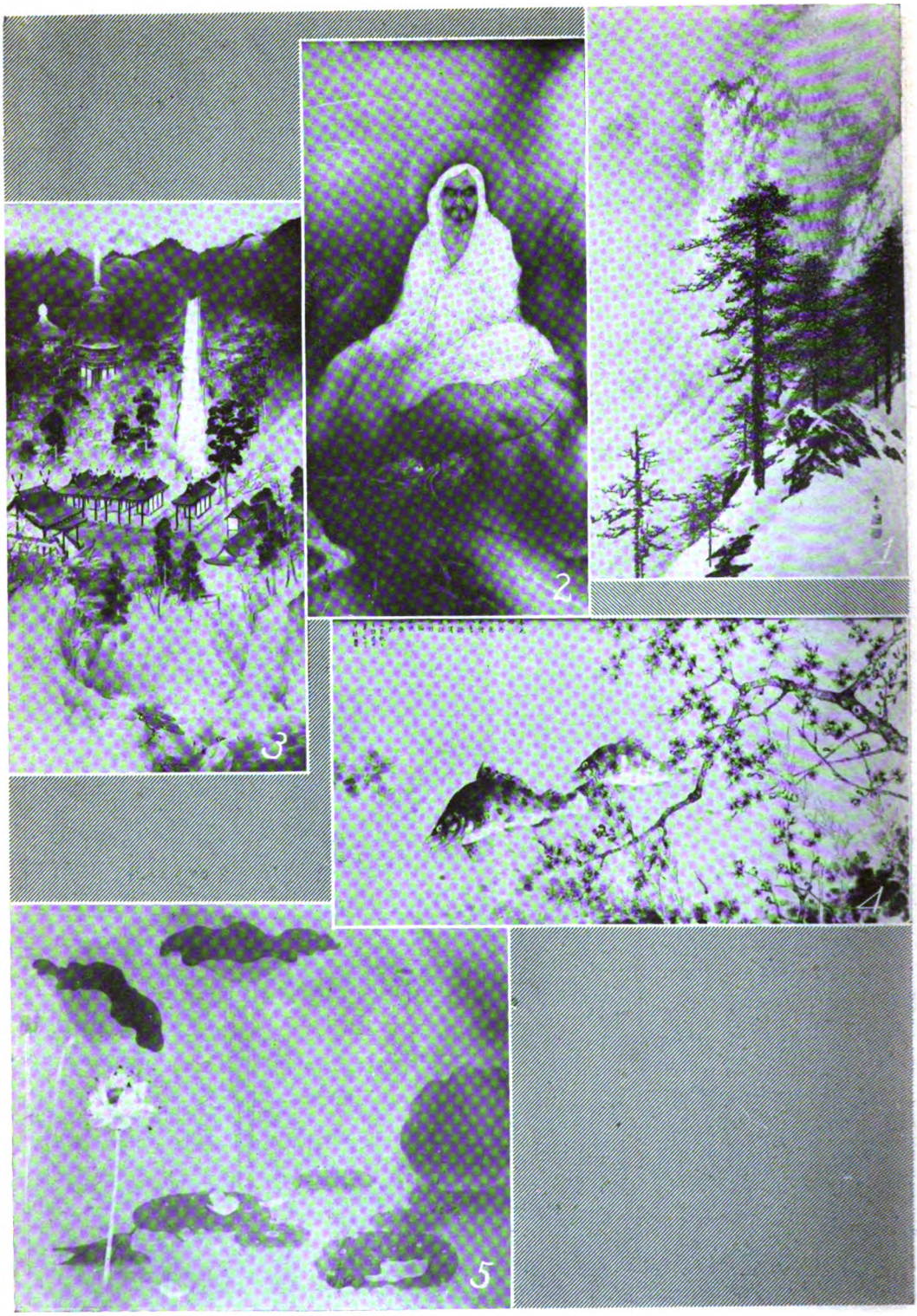

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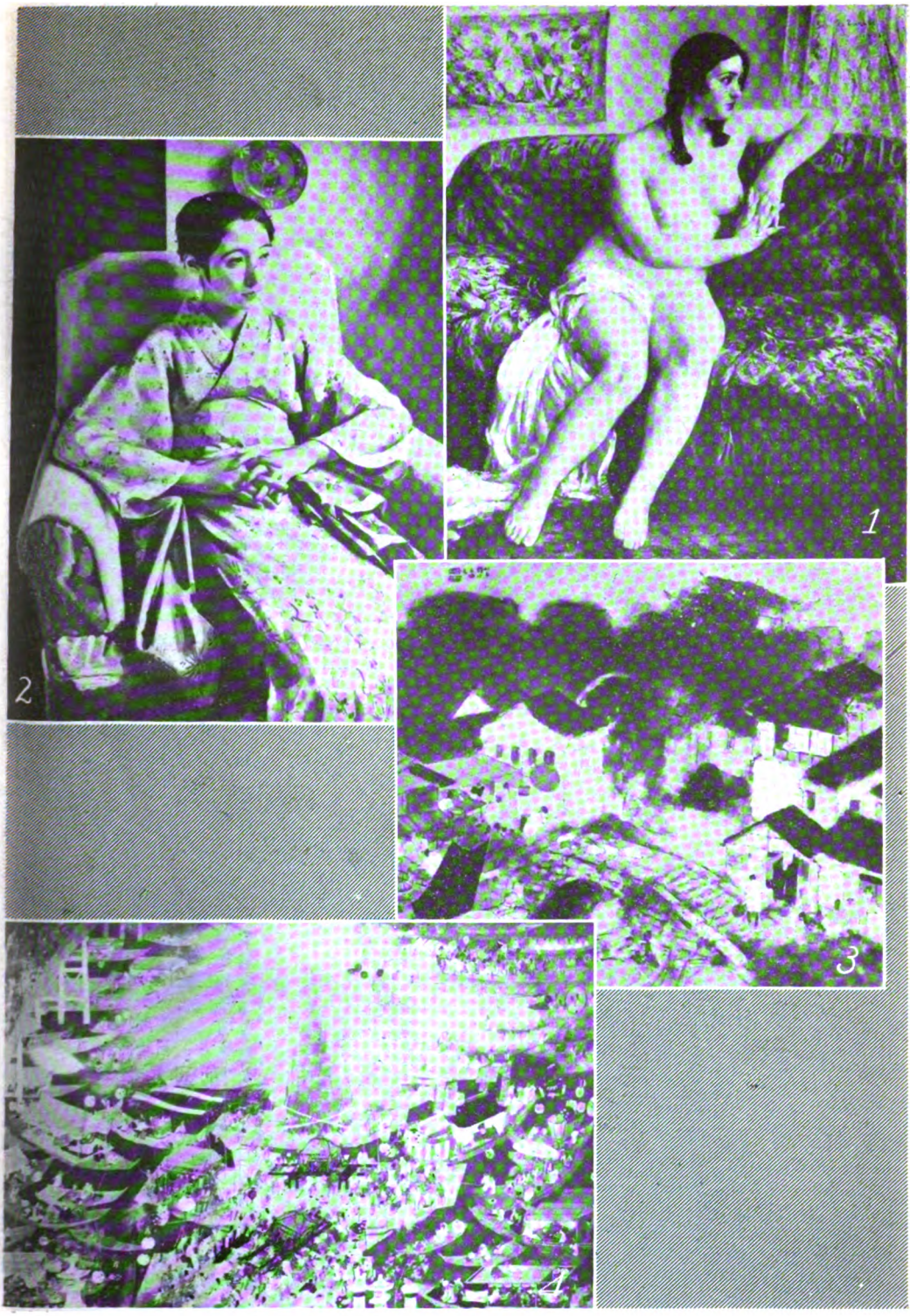

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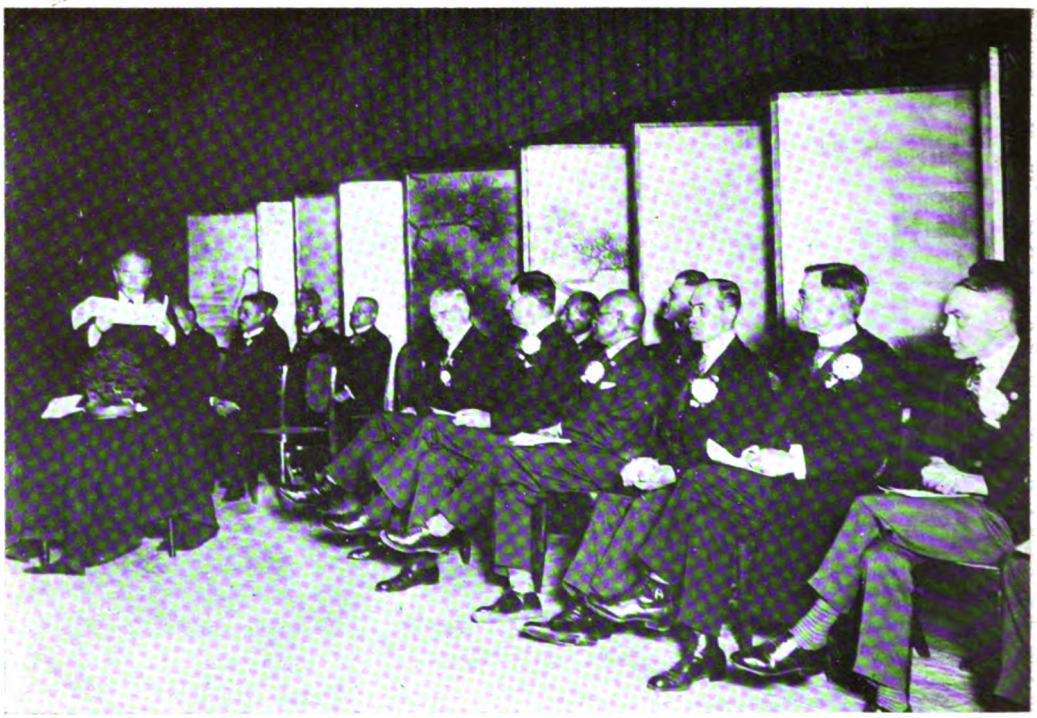

Viscount Shibusawa speaking at a reception given by the City of Tokyo to delegates to the Second Oriental Red Cross Conference, at the Imperial Theater.

Children of 7, 5, and 3 years of age on the "Shichi-go-san" festival at the Meiji Shrine.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVII JANUARY, 1927 No. 4

The Story of 1926

THE year 1926 was an eventful one. In the political world, Premier Count Kato died on January 28. He held his high office for only one and a half years, in which short period he left behind several achievements, of which the most noteworthy is the enactment of the men's suffrage law. When he was dying, he was promoted to the rank of count and was decorated with the Grand Cordon of the Chrysanthemum by H. M. the Emperor.

Mr. R. Wakatsuki, the Home Minister, acted for the Premier during his illness, and on his death, he and his cabinet colleagues tendered their resignations. On January 29, however, he received the Imperial order to organize a cabinet. Accordingly, he formed the Wakatsuki Ministry with his colleagues of the Kato Cabinet. At the same time, he was chosen President of the Kensei Party in succession to the late Count Kato.

These events took place during the 51st session of the Imperial Diet. There were many important bills under discussion in both houses then, led by the Taxation Bill, the Import Tariff Bill and the District Office Abolition Bill. Finally, the Government came to an agreement with the Seiyu-honto as to the Taxation Bill and it passed the Diet. The Import Tariff Bill also passed. The District Office Abolition Bill had strong opposition among the members of the Privy Council and the upper house, and only passed the latter on some conditions.

In the meantime, some political parties split or were amalgamated, producing results which gave rise to storms in parliament. Another noticeable event in the political world was the formation of a labor party. Its first attempt at inauguration in Tokyo, was forbiden by the government, and the second took place in Osaka on March 3.

Viscount Goto made a speaking tour throughout Japan, lecturing on the necessity of purifying the political world.

Another important affair was the rioting in Nagano Prefecture. On July 18, a mass meeting was held by Nagano prefectural men. After the meeting, people attacked the local governor at his residence and injured him. They were provoked by the police station abolition by the prefectural office and blamed Governor Umetani. The event was more serious than the cause and grew into an important political question.

The abolition of licensed prostitution was more eagerly discussed and campaigned for than before. Consequently, the prostitute house keepers in one place decided to wind up their business within

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ten years and one in another place liberated his prostitutes.

One conspicuous fact in 1926 was the unusually large number of juvenile unemployed. This question depends for its fundamental solution on the settlement of the population problem. The birth rate of Japan is 33.8 and the density of her population is 2,225 to the square mile.

The labour class generally turned conservative in 1926 as compared with 1925, and labour troubles proportionately were moderated, there being only 292 affairs participated in by 40,327 men in 1926 as against 333 by 54,526 men in 1924.

Three labour bills were introduced in the 51st session of the Imperial Diet. The first was in relation to mediation and the third bill had regard to Art. 17 of the Police Regulations for the Maintenance of the Public Peace. These two bills passed, but the second bill relating to the Labour Union Law was held over.

In rural communities, a very marked tendency was the greater political interest taken by the farmers than before. A labour party was established and following this, the farmers retring from the Japan Farmer's Union, discontented with the offensive conduct of the left wing, joined under the name of the Japan Farmer's Party.

The Landowners' Union started countermovements against these parties, and tenant troubles increased. In 1912, there were only 5 tenant disputes, but in 1925, the number increased to 2,134, participated in by 140,902 persons. They were in nearly all parts of the country. There were diversified reasons for their occurrence. At first, they originated in economic uneasiness, but gradually, clashes of ideas and sentiment became their chief reasons, rendering their settlement more difficult than before. In December, 1925, there were in Japan 3,396 farmers' unions, 532 landowners' unions and 1,371 unions for conciliation.

Public thought was changeable. As every part of society changed rapidly after the World War so public thought received a strong Western impression.

A National Foundation Day was decided to be held every year on the *Kigensetsu* (the Anniversary of the Accession of the Emperor Jimmu) on February 11, for the purpose of inspiring the people with the traditional spirit guarded since the foundation of the nation. It was first held last year with the support and participation of associations of thought and labour, young men's associations, ex-soldiers' associations, girls' associations and a large number of students and public school boys and girls.

The government drafted a religious law and submitted it for consideration to the newly formed Religious System Investigation Committee. An agitation was started against it by Shinto priests. It is doubted whether the bill will pass the 52nd session of the Imperial Diet.

In the literary world, the so-called "formal" novels and "mental" novels furnished a subject of warm discussion. The former novels were handled objectively and the latter subjectively with the writer's own mental image in the centre. One view was that they cannot stand distinct from one another, and must be regarded rather as one, but another view denied this. The discussion enlivened

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literary circles.

Among reviewers, so-called proletarian literature was again discussed after a long subsidence since the earthqake. Another thing particularly worthy of note is that literature for the masses flourished remarkably. Many dramas were written this year as in 1925, and a peculiar thing is that not a few noted novelists wrote them in conspicuously novel styles.

In the poetical world, the dominion of poems was extended by the compilation of long verses, or descriptive poems, poetical plays and prose poems. This tendency began to be seen in 1925 and was perfected in 1926. Men belonging to a certain school were afraid that the dangerous nature of these long verses should lead the people astray, and warned them against it, while they themselves composed new metrical poems. It is still beyond predection which will win.

One satisfactory thing is that a new society, contemplated but not realized since 1925, was formed under the name of the Literary Men's Society by the combination of the Novelists' Society and the Playwrights' Society, as a mutual aid association.

Old Naito Meisetsu, a giant in Japanese *haiku* circles, died.

Important events in the fine art world are that the old exhibition building at Takeno-dai, Uyeno Park was replaced by the new Tokyo Prefectural Fine Art Museum, that the Imperial Fine Art Exhibition limited the dimensions of pictures to be shown in it to 10 feet in length and 15 feet in width and that the Kuroda and Bijutsuin Prizes were established. Trouble occurred among engravers struggling for power.

Four French exhibitions and one Japanese-Chinese exhibition were held. A German exhibition was held at the instance of Dr. Solf, the German Ambassador in Tokyo.

In the musical world, foreign music made marked development. In Tokyo alone, 288 concerts were given in 1925, an increase of 44 over 1923, and in 1926, the number exceeded 200 by July and no doubt will reach over 300 by the end of the year. Many foreign musicians visiting Japan including the Italian opera company, gave a great stimulus to the musical world of Japan, which was greatly benefitted by it.

Sports flourished too. The tournaments held in the year were led by those at the Meiji Shrine ground under the auspices of the Home Department. The contestants were divided into three classes, the Young Men's Association members, young men, and girls. There were 14 kinds of contests. The citizens' interest in them was great. Baseball was most popular. When the six universities' league games were played, men and women filled the ground from all directions. The results were quickly posted on boards set up in several places in the city, and each board had hundreds of fans before it eagerly watching the scores. Tennis and other games were likewise in fashion. Two foreign baseball teams visited Japan in 1926, one from the University of Chicago and other from Stanford University.

Dramas, cinemas, dances, no-dances, and all sorts of Japanese music recovered pre-quake prosperity.

Two important international congresses were held in Tokyo, the Oriental Red

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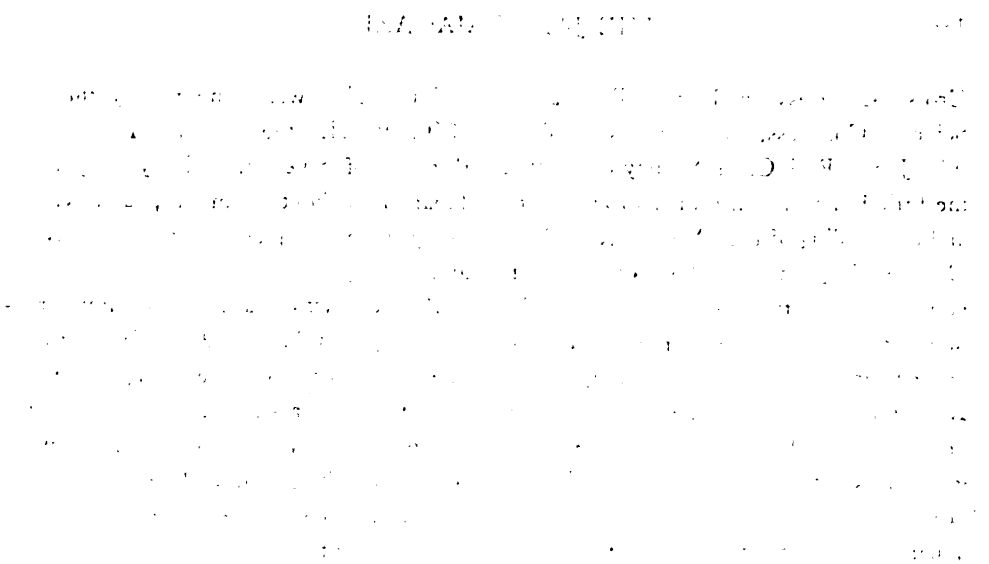

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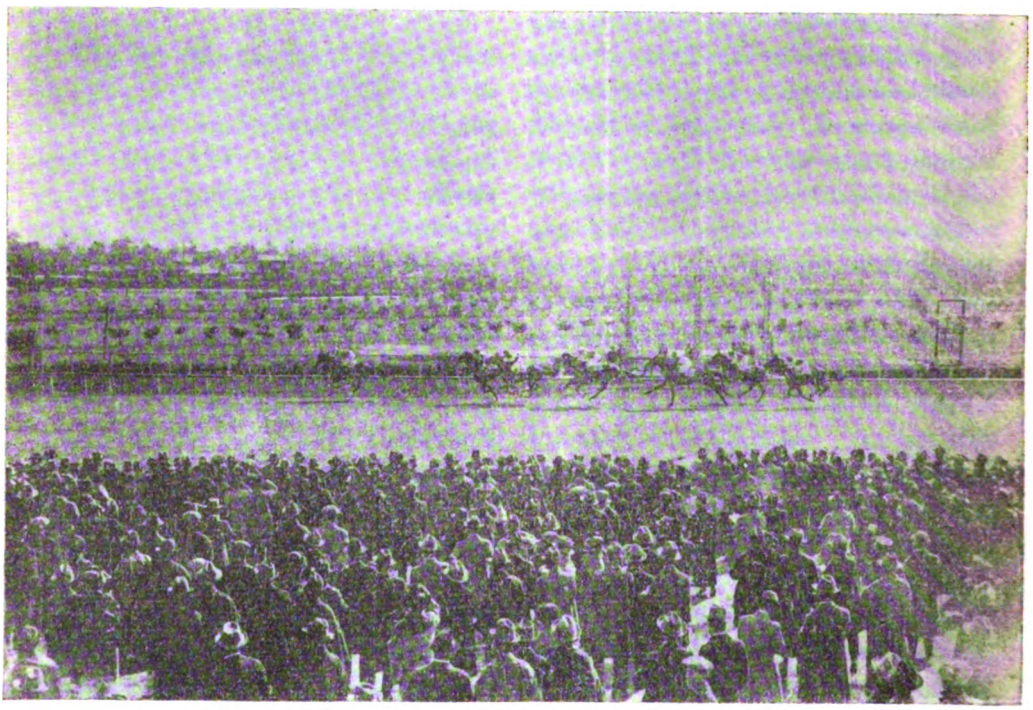
Cross Congress and the Pan-Pacific Science Congress, both in November. The Japan Red Cross Society celebrated the fiftieth anniversary of its foundation, and the holding of the Oriental Red Cross Congress in Japan on this occasion was considered by the society as especially happy and memorable. Japan thus welcomed foreign visitors representing foreign Red Cross Societies and international bodies. The Pan-Pacific Science Congress was attended by many noted scholars. It was an honour and pleasure to Japan to recive them.

Japan also was honoured by the visit of T. R. H. the Crown Prince and Princess of Sweden. They stayed in Japan for about a month, and visited many different places for the study of archaeology.

Progress was marked in many directions in Japan during 1926. The atmosphere of stagnancy prevailing since the earthquake cleared up, and the restoration of Tokyo is well under way. Trade is picking up, and general economic conditions are expected to revive, encouraging the nation.



Autumn races at Meguro, Tokyo.

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The Current Thought of Japan

(II)

By Dr. Toru Nagai

PRIOR to entering the second period, Prince Ito, then State Councillor, went to Europe in 1882. He studied constitutional law in Germany and, on returning home, drafted a Constitution on the basis of German thought. The Privy Council gave the draft revision and the Constitution granted by the Emperor was realized. In this way the Japanese Empire was for the first time unified as a law-governed country.

If the Japanese statesmen in those days had not been courageous enough to establish the Constitution and convene the Imperial Diet what would be Japan of today, no one can tell.

The intellectual people at the beginning of the Meiji Era were at least more far-sighted than those of the present day, and political thought was more refined and progressive than that of today.

For what reason is political thought not more developed, now that we have entered the third stage? Why are the intellectual people of today not so bold as to do anything determinedly?

As we have already said, the Japanese Empire was perfectly unified on the establishment of the Constitution granted by the Emperor in 1887. Had it not been for that the civilized institutions in this country would not have developed as we have them today. Such marvellous development is mainly due to the virtue of the Great Emperor Meiji. However, on the other hand, it should be ascribed in some degree to the early introduction from Germany of the theory of the divine right of the sovereign which was assimilated as the theory of sovereignty of the Emperor to such an extent that a state minister today does not hesitate to make an open declaration from the tribune of Parliament that the national constitution of Japan does not recognize the sovereignty of the people and sovereign powers always rest with the Emperor.

In my own opinion, monarchism or democratism, sovereignty of the Emperor or sovereignty of the people are nothing but historical remnants surviving from the seventeenth and eighteenth centuries. Such a political idea may have survived in Germany and other countries of the European Continent until the Great War, but it has ended in a futile argument in a doomed country.

In Japan with such a characteristic national polity it is utterly useless to discriminate between monarchism and democratism and to consider whether sovereignty rests with either the Emperor or the people. Japan is not with such a national constitution.

However, in the early part of the Meiji Era when the omnipotence of government educational institutions prevailed and, consequently, there were so many government scholars, those people insistently dwelt upon the Germanized political theory.

On entering the second stage of political thought people were often apt to consider the Japanese national polity as

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quite similar to those of the German, Austrian or Russian Empires, all of which have now been ruined.

If I had argued like this during the Meiji Era, I would surely not have been allowed utterance. Fortunately nobody will misunderstand the purport and spirit of my argument now, thanks to the self-consciousness and awakening of the people in general.

In the earlier part of Meiji no such thought as is today entertained was developed. Take socialistic thought for instance, whatever effort might have been made to transplant it into Japan there was no room for it in the country.

We have not heard that even such a far-sighted sage with excellent views as Mr. Yukichi Fukuzawa referred to social questions. The only thing is that in his days there were a good many scholars and essayists harboring radical thought, and freedom of speech was already recognized to a considerable extent. However rigorously they were held down, people demanded freedom of speech.

After reaching the second stage, on the contrary, people's thoughts became reactionally unified and assumed a conservative color. But, in other respects, clan government, a product of the Feudal Age, was modernized and bureaucratisized, clan government thus being transformed into bureaucratic government.

The clan bureaucrats who had not left a single stone unturned for oppressing the political parties which they had been regarding as enemies of the State now began to come to terms with or to control those parties. The result was that the bureaucrats turned into politicians, while the political parties began to assume a bureaucratic character. Where in the world is a political party more bureaucratic than the Japanese political party?

It is true that the political party of Japan orginated in an organized body of disaffected political vagabonds and local associates, but it was later plutocratically capitalized and then clan-bureaucratisized until the present-day party was given birth.

After the entry of the second stage of political thought the Japanese political parties missed the target of their strife; they lost the great aim of carrying out constitutional democratic government by defeating the already existing clan despotic government. Ever since then several political parties historically developed have simply confronted one another. So their respective policies do not differ in the least.

No one perhaps understands why there exist two or three parties confronting one another. All the parties have become bureaucratic; all of them have become plutocratic.

In the courseof international struggles several times militarists and plutocrats, political partiesand plutocrats have conspired with eachother, so as to repeat what has happenedin Germany and other European countries. It was during those days that Imperialismor militarism became most powerful.

Whatever political party or whatever government has set up the "enrichment and strengthening of the country" as its plank, it was no more than upholding the policy of enrichment and strengthening of the country. In fact, to make the country wealthy and powerful has always been the national policy of Japan. Al-

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though the political parties of today hang out various signboards as their respective policies such as industrialism, social policy and what not, it is no more than the advocacy of the policy of enriching and strengthening the country.

To explain the policy of enrichment and strengthening of the State by means of scientific terms, it is a policy combining nationalism with capitalism. The period when the country-enrichment-and-strengthening policy was first advocated was the very time when an economic organization in Japan on the basis of capitalism was for the first time established under the protection of nationalism.

In this manner the third period of political thought was reached.

In the Taisho Era, the third stage of political thought, there unexpectedly broke out the Great War in which Japan took part. Due to the war varied kinds of social thought flowed into the country from abroad, one of the most remarkable, among others, being socialistic thought.

Of these various thoughts of socialism what attracted the Japanese people's minds was the democratic idea just as in the earlier part of the Meiji Era, the first period of thought. This idea appealed to the Japanese people most aptly.

The only difference is that it was not the liberalism based upon the theory of 'contrat social,' but democracy as advocated so enthusiastically by the late Mr. Wilson, President of the United States. The principle consisted in ruining Imperialism and establishing the self-determination of peoples, but the foundation rested on liberalism, a liberalism of the bourgeoisie, so to speak. No remarkable difference existed in comparison with democracy in the past.

At any rate, democracy found its way through Japan in contradiction to nationalism which had been so prevalent in the second stage. However, Japan which had arrived at the third period, did not dare accept it as it was. The word, democracy, is inappropriate, thought the people. They, therefore, invented a new term, popularism (Minshūshugi) or Mimpon-shugi.

To what use do they discuss unessential terminology? Why is it wrong to use the word, democracy? For what reason do they prefer "popularism" or Mimpon-shugi? It is simply because the Japanese people are still far from thoroughly comprehending; they do not as yet understand what is meant by the neo-Democracy adopted by European countries after the Great War.

Democracy appealed to the Japanese people's minds after the arrival of the third period. Those who had hitherto advocated 'statism' in the preceding period began to cry for nationalism. Universal suffrage began to be advocated by the intelligentzia in various directions, though not by the people in general.

The political parties which had once gone through the second stage did not care much about universal suffrage, as they had already been transformed into bourgeois parties highly plutocratisized, or party-like bureaucratic parties. On the countrary, it was rather the bureaucratic government which declared for the innovation of universal suffrage. What a curious irony it is!

Once declared for by the bureaucratic government, legislation for carrying the system into effect recently was carried out

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by the party government which succeeded to the reins of administration. But, for what purpose the franchise is to be given to the people in general, few of the party people perhaps can tell.

Listen to the opinion of Mr. Yukio Ozaki, the surviving political philosopher who was considered as entertaining the most progressive political ideas in former days. It seems even his view is not beyond the democratic theory of past centuries or the liberalism of other times.

Nobody must be a political slave, but a free man; everybody is entitled to suffrage, freely; the franchise is for any and everybody, without exception and under no restraint; the principal object of universal suffrage lies in anybody giving his vote to whomever he believes in most, according to Mr. Ozaki.

What he says sounds strange to the ear of one who understands the present age. What will universal suffrage bring about, if its chief aim is at all as he asserts?

Already in the middle of the nineteenth century the franchise was given in America to the laboring proletariat, but the result was nothing but these laborers being led to the polls by the capitalists. On the system being carried into effect it is most probable that more bribing and other electoral crimes will be done to the new proletariat voters than to the existing bourgeois constituents.

However freely the laboring proletariat class can vote, it will bring about no improvement of the party organization. It is next to impossible to expect that the motives and interests of the proletariat will be politically represented to our satisfaction, even when universal suffrage is put into force.

It is very doubtful whether the Japanese politicians of today grasp this point. The evidence of their ignorance is that the very same legislature and government who deliberated upon and established the universal suffrage law have no intention of legally recognizing such social bodies of the laboring proletariat as a trade-union or agrarian guild.

It must be after the proletariat class have been economically as well as socially organized and judicially protected, so that their interests may be perfectly represented, that they will be politically represented in an adequate manner. Unless a labor party or social party is newly organized after the full development of a trade-union and agrarian guild, the proletarian interests will never be represented.

As such a social body forming a foundation for the perfect representation of the people's interests has no hope of being legally recognized in the near future, it cannot be said that the franchise has been given to them in general.

The bourgeois class in Europe who cried for universal suffrage in the seventeenth and eighteenth centuries, an epoch equivalent to the second stage of political thought in the Meiji Era in Japan, was quite satisfied, because it succeeded in destroying the aristocratic class and making its interests fully represented.

As for the present-day proletariat, on the contrary, first of all it is absolutely necessary that it be economically organized and its economic interests perfectly represented, otherwise its political interests will not be represented.

While Japanese politicians were quite ignorant of this political theory, the

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present new transitional age has arrived. Political ideas in Japan have not so far developed further than as I have described.

Despite this fact heedless, quick-tempered radical theorists who have always been studying new alien thoughts are used to argue that the constitutional system of Japan is at a standstill, that the constitutional system is being carried on by the bourgeois under a constitutional disguise in order to maintain their own private interests, that democracy is at a deadlock in this country, because it is nothing but bourgeois democracy.

What a striking dogmatic argument it is! In present-day Japan a constitutional system in the genuine sense of the word is not established yet; its form may exist but its spirit is still in the making. True constitutional government, true party politics, and true democratic government are still far from actually existing in this country.

The question today is whether the form as well as spirit of genuine democracy will be realized in future.

Democracy is too well known generally to be dwelt on here; it is the opposite of despotism. The present-day democracy signifies not only political free thought but economic, legal, moral and generally social democracy: it is developing as one of the social thoughts. It is no dictatorship or the principle of laissez-faire. Nor does it mean revolutionism, conservatism, or liberalism. It is a reformative democrary.

In olden days democratism was confronted with monarchism, but the political thought today embodies either dictatorship or democratism. Conservative theorists from the viewpoint of statism advocate dictatorship or despotism; Marxism aims at applying despotism in a process from capitalism to communism. However, democratism rejects both despotism and Marxism.

The present-day democratism is not individualism as political thought as in olden times, nor is it liberalism.

To what extent has the Japanese nation at large a knowledge of this neo-Democratism, so to speak? And with what degree of kindness are Japanese scholars today teaching neo-Democratism to the general populace?

What I have just referred to is the present condition of political thought in this third stage. As to what course Japanese political thought will take in future, judgment is left to my readers.

Now let us turn to the changes in economic thought.

(To be Continued)

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Industrial Associations for Staple Export Products

MR. K. UYEMURA, Secretary of the Department of Commerce and Industry, has written an interesting article on this subject in the *Naigai-Shoko-Jiho*, which in part may be translated as below:—

Germany could wage war against the Allies so persistently, by dint of her peculiar industrial organization.

Since the termination of the war, German industry has been federalized more markedly than before for her industrial regeneration as every body is aware.

The war gave many good lessons to England, whose chief postbellum industrial object was to federalize and systematize her industry, while her traditional free trade policy was given up for a protective policy.

The most important tendency of modern industry is to systematize and to put out articles of good and uniform quality more and more, in order to secure dominating power in the international market. This is just what is intended in the above industrial federalization, and the United States of America is realizing it ideally with her immense wealth.

In Japan, also it may be noticeable that her industries are being modernized, yet the greater part of her industries is out of date in system as yet. Japan's export products are made chiefly by mediocre and small manufacturers, who hold, therefore, a very important position in the national industrial world.

These manufacturers are too limited in resources to provide their factories adequately with modern equipment, although some of them are studying how to improve their equipment and art. In addition to their simple and out-of-date equipment, they stand in a very disadvantageous position in procuring their raw materials and selling their products. Some of them are ignorant of where and with what marks their products are sold by the exporters. They simply manufacture as ordered by the wholesalers, who sell to the brokers. The articles go from the brokers to the exporters, through whom they appear in the oversea market.

The manufacturers in such a position have no standing as independent industrials and lack spirit to improve or reform their art and management. Not only that, but they accept orders beyond the limits of their means on a trade revival, which is naturally followed by the non-delivery of the goods within the stipulated periods or they skimp the work, until they fall into disrepute and lose business. They are not united and cannot, therefore, stand dullness. This lack of combination among them has restricted the production of goods of uniform quality and in large quantities.

On other occasions new articles meeting favourably foreign requirements and important in prospect have been made soon by all, and the consequent over-production has aroused severe competition among the makers, destroying their prices

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and spoiling the quality, which has forfeited their reputation.

It may be more reasonable to consider this, however, as a fault of the industry of these export products, which is in an unsystematic condition rather than to lay it at the door of the manufacturers and dealers. This is a fundamental defect of Japan's mediocre and small industrial system, and unless it is remedied, any other improvement introduced may be of no avail.

How to give system to the industry? In Japan, there is a law relating to staple products guilds, under which a craft system is recognized. Following this, a co-operative system was established under a law regarding industrial associations. The former is joined by staple products manufacturers or growers and dealers and also by traders closely connected with them, for the purpose of removing evil customs in the industry and trade and of promoting the members' mutual interest.

These guilds regarding industry number at present 700 or 800, and each has been pretty successful. The members are taken into them compulsorily, and their work is confined to the inspection of the members' products and other negative objects. Moreover, the members are too variant in kind to hope for satisfactory agreement of their mutual interests. Their organization is, therefore, unfit for filling the lack of system in export products industries.

The industrial association is an outcome of a social policy for improving the position of the economically weak, and the chief object is to make secure social life.

What is most fitting for the existing industrial condition of Japan is a powerful system, which does not simply aim at the operation of positive economic work, which is industrially very important, but to strongly unify the industrials under a co-operative system and to lead them to work systematically under the principle of "give and take."

In comformity with this object, the Industrial Association Law was put in force in September, 1925.

Under this law, manufacturers of staple exports can form industrial associations, the object of which is to make common facilities for their industrial improvement and development.

The law authorizes the Minister of Commerce and Industry to specify staple exports. He has hitherto specified as such, cotton fabrics'(including mixtures), silk fabrics (including mixtures), woollen fabrics (including mixtures,) manufactures of fabrics, hosiery and manufactures thereof, watches and clocks, metal manufactures, earthen and porcelain wares, enamelled iron wares, glass manufactures, celluloid manufactures, matches, rubber manufactures, lacquered ware, braids, toys, buttons, brushes, hats and caps, lead pencils, artificial pearls, fancy matting and grass matting. More articles are to be specified by him as necessity arises.

These associations must be formed simply by manufacturers of staple exports, and no merchants are admitted as members. Manufacturers of part of the goods can apply for membership. In some specific conditions, two or more kinds of manufacturers may organize an association.

For the above mentioned object of their industrial improvement and develop-

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ment, the association does, first, the inspection of the members' products and their raw materials or their manufacturing and finishing equipment, and does other necessary controlling and restricting work in the management of business of the members.

The association is thus to thoroughly exercise a proper and autonomous control over the equipment of mauufacture of the members and even the selection of raw materials, in addition to the inspection of products, which has hitherto been done by craft-guilds, in order to root out the existing evils among its members.

To be more precise, the association can impose restrictions on the members' work for removing the evils of their business, for which it arranges for conference prices or for the regulation of production to prevent underselling, which has been, practically, very hard to stop in the past. This is a function not recognized officially as of the craft-guild, and when one industrial association represents a larger portion of the producing capacity of one industry, it will exercise great power over it and the past common defect of ruinous competition among the manufacturers of new and fine export goods and their underselling may possibly be prevented.

Secondly, the association is to arrange common facilities for the members' business and can refine or finish or sell the members' products or supply articles necessary in the conduct of their business at their request. This means, for instance, common refining or finishing works or common warehouses, new types of machines to be let to the members, union trade marks fixed, the products improved and their producing cost lowered on account of common facilities arranged. These are the most important works of the association.

As stated at the beginning of this article, not a few of the export goods manufacturers are very limited in resources, which has rendered it financially and industrially impossible for them to equip their works with new machines or apparatus, and this lack of equipment has increased the cost of production and has ill affected the quality of the products, making them uneven in quality. These equipments may be arranged by the association for common use by the members with no small benefit to be derived.

One example is the arrangement of starching machines by a certain industrial association for use by its members, or local weavers, who could ill afford to purchase themselves the machine, while its superiority to the hand method was admitted. The results are said to have been very good not only in the quality of the products but their producing cost. Other associations have established common selling and buying offices under their control, with favourable results.

Thirdly, the association advises, studies and investigates things for the members for their common benefit. Everybody has been aware of the importance of these things, which are carried on extensively in Europe and America. It is useful for every manufacturer to study his art and to know the condition of consumption of his products abroad, but it has been individually impossible to get the necessary information. In this direction, too, the association has undoubtedly much work

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to do.

Like the craft-guild, the industrial association is territorially limited. It is not compulsory for the local people to join it, unlike the former. It is established with the consent of not less than two-thirds of the industry in a district, in compliance with the spirit of its object of free and positive activities, in addition to the negative prevention of evil practices as by the craft-guild. The association is authorized to control or force restrictions on those in its district, who are not its members, in the same way as for its members, in regard to the correction of evil practices. This is for the purpose of giving strength to it and to help it in the realization of its object.

The association gets its funds necessary for common economic equipment from the members' contributions, from loans or its business income, although it is allowed to impose and collect the expenses from its members for its negative work such as controlling or inspection.

The asociation is thus an industrial body ia nature, carrying on different sorts of economic work. Its possession of a character to promote the public interest puts it under strict legal restrictions as to dividends and the disposal of its property, but at the same time, its nature as an industrial body with its funds got from contributions gives it special ability in carrying on its economic work.

Behind the criticism and complaints made regarding the quality, etc. of Japanese exports lie, as an important fact, the manufacturers' scanty resources. The necessity of solving the financial question of mediocre and small industries of export and other goods has been emphasised in the past. Where there is no credit there is no monetary accommodation. It is hard to think out a good plan for opening a way of accommodation for small and individual manufacturers, but when these petty manufacturers join into a body of strong organization, a credit may be created and a way of accomodation opened. The industrial association system is believed to give fairly complete benefit in this direction.

The Government considers it important to encourage the formation of these associations for the development of the export trade, and in relation to export draft funds, the facilities are granted officially, when goods inspected by staple exports industrial association or export associations or by prefectural offices recognized by the above two associations, their interest bearing export drafts are discounted at the rate of 5 per cent, and an appropriate amount of these draft funds is provided for. The manufacturers may perhaps be facilitated by this means in obtaining loans of funds needed by them for the manufacture of ordered goods, besides being benefited by the discounting of export drafts at a comparatively low rate.

The industrial association is to be granted unsecured loans for yearly repayment not extending over 50 years and unsecured loans for regular repayment within 5 years, for which the Hypothec Bank, Agricultural and Industry Bank and Hokkaido Colonial Bank Laws were revised. Ths association is exempted from business and income taxes and the registration-fee, and it is specially treated as to the stamp duty.

The Law Relating to Staple Exports

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Industrial Association was put in operation in September, 1925, since which date, the associations have been formed in various parts of the country through the sincere efforts of the enlightened manufacturers and under the enthusiastic direction of the authorities concerned. By September, 1926, 15 had been granted permission to be established, 5 were under application for permission to be established, 14 had notified their projected establishment and 25 were under project.

It is satisfactory to note that every association established is energetically and steadily pushing its objects. The Japan Match Industrial association in Kobe holds the controlling power over most of the export match industry. Besides, we may mention the Cotton Fabric Association in Senhoku-gori, Osaka-fu, the Grass Matting Industrial Association in Okayama, the Umbella Rib Industrial Association in Osaka, the Export Silk Fabric Industrial Association in Soma, Fukushima-ken, the Enshu Export Cotton Fabric Industrial Association in Shizuoka-ken, the Hemp Braid Industrial Associations in Ebara-gori, Tokyo-fu and Toyohashi, Aichi-ken, the Toilet Brush, Celluloid and Glass Manufactures and Artificial Pearl Industrial Associations in Osaka and the Foreign Table Ware Industrial Association in Tsubame-machi, Niigata-ken.

When the export goods industries in general are considered, however, it is still only a very small part that has been associated under the law, and it is especially regrettable to note that the industries and places, which most need such an organization, have no such projects in progress as yet.

The oversea market for Japanese products, extended during the World War, has been lost gradually on account of the subsequent European trade re-construction, placing Japan's export trade in a state of much inactivity. There are various means considered officially and privately for improving this state of things.

So long as a fundamental reason for the failure of Japan's export trade in the past lies in lack of organization, however, any means taken to develop or improve it may be of no avail, unless that lack is filled. Under the existing economic system, it would be impossible for the Japanese manufacturers to compete individually against their big foreign rivals in the international market. In Europe and America, industrial organizations are growing in strength. Organization is the most modern and most powerful means for the rich. A small industry always has more disadvantage than a large industry, but, on the contrary, it has strength in being on a small scale and as being of house-to-house industrial management. These must be retained, while its faults are corrected. Then it will perhaps acquire great strength. It is to be earnestly desired that ths export goods and other manufacturers should eagerly and carefully look into the system of industrial associations and avail themselves of the advantages and facilities afforded by it.

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Lacquered Butterflies

A NOVEL

(I)

By Ryutei Tanehiko

Ryutei Tanehiko, born in Yedo in the third year of Tenmei (1783), in a samurai family serving the Tokugawa Government, was intersted in writing novels from the age of about 25. His works were read and enjoyed by the public, who were charmed by his wonderful pen and the beautiful illustrations by Utagawa Kunisada. The novel, a synopsis of which is translated here, was written by him in the ninth year of Bunka (1812) and originally was entitled *Mojitezuri-mukashi-ningyo*. The style is characteristically wonderful in plot and extraordinary in changes as of Dumas of France. Being a samurai, he did not write simply to obtain the means of livelihood, and needed not necessarily consult the pleasure of his readers. He was refined and had a high moral sense of militarism, in which he was different from the common novelists of his age. He was considered as the best writer next to Kyokutei Bakin.

THERE are in Akumi District in the Province of Dewa three high mountains, known as Gwassan, Yudono-yama and Haguro-yama. The first named is the highest of the three, its summit as lofty as if rising above the sun and moon, as its name of Moon Mountain signifies. It is covered from foot to summit with giant and strange shaped trees with branches spreading in all directions, through which a dark path runs, passed but seldom even by woodmen. It is always hazy and moist as if a slight rain were falling.

The mountain has several peaks, Ametsuge-yama, Kago-yama and Shogetsu-zan, which are likewise precipitous and dark.

A mystery occurred at the foot of the mountain in the Kao era (1169-1170). At dead of every night, some bodies went along roads of Sakura-koji and Kobako-machi, villages lying at the mountain foot, singing a strange song and dancing. For a time, no one noticed it, but after some time, it became known gradually to the village people.

One bold man peeped at the road through a door crack and saw many pieces of household furniture, with hands and feet, proceeding along the street singing and dancing. He supposed it to be the so-called prowling of demons at night. He stealthily got out and traced the monsters, until they went into a place, which the villagers had not approached since ancient times, known as Kotohiki Valley in the heart of the mountain. There the man lost sight of them,

People believed in those days that pieces of furniture, when very old, were inhabited by specters and prowled at night. These specters were called Tsukumo-gami.

The continuance of the mystery gave rise to diverse rumours. One elder spoke of it as a good omen, for Kotohiki Valley had been said to be a fairy land since ancient times, and the koto often had been heard played there, where there might perhaps be a treasury of immense value, and the mysterious doings perhaps were an act of its spirit.

Other villagers supported this opinion

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and also the idea that the treasury when dug out would enrich the villages.

One day they visited the place, each carrying a spade or hoe. There they found a huge rock. As it was dug out, a way was opened with a stone gate at the end. The villagers pushed their way in to it and opened the gate, when they found themselves at the entrance of a deep cave, in the inner part of which a light flickered.

The villagers, who had expected to find treasures there, were somewhat disappointed, but they went into the cave, the end of which opened into a large stone room, in which was a young woman on an old ox-cart, sleeping. She was a little younger than 20 and was dressed in antique style. The villagers were amazed.

The lady was awakened and told them: "Don't be surprised, my men! I am he daughter of the old man Mayuwa and am called Akana. I served the Emperor Abe. Being a believer in Buddhism, I left the court in the 1st year of Taiho (701), since which date, I have confined myself in this stone room, reading and reciting Sutras. In the meantime, the oil stored by me in numerous vessels has been mostly used up, and wishing to get another supply, I devised the way to show you the oddities on the road, in order to lead you to this place and to have this stone room opened."

The villagers, who heard the lady out, felt more strange. They looked round and saw numerous pots and other vessels of oil lined up deep in the room, where there were also a curtain and a *koto* with cut strings, placed in a corner. Their ancestors had heard a *koto* played somewhere in this valley and called it *kotohiki-dani* (the *koto* playing valley). They called to mind this tradition and believed that this lady was a living fairy.

They brought oil and filled the vessels with it. The lady was very glad and offered her services to the villagers as a fortune-teller for three days as a token of her graditude to them.

This news spread fast to all the villages. The villagers came in crowds to have their fortunes told.

The fairy read their faces, telling with wonderful accuracy past fate and future fortune and misfortune. She was more and more trusted.

On the evening of the third day, a pretty girl, about 16 years old, visited her, accompanied by one young maid. She looked much fatigued from climbing the steep mountain path and stepped up weakly to the fairy. She took out a cassolette with lacquered butterflies from her pocket. She took out incense from it and burnt it, by which she purified her body. After that, she stepped forward towards the fairy, and bowed to her.

The fairy, who gazed at her, said: "You have the physiognomy of a noble personage, unlike a country woman. But what a pity! You will be short-lived and die in the cause of justice."

The young lady drew nearer to the fairy and said: "I am the daughter of a ronin at Tamuke-machi at the foot of this mountain and am named Kozakura. I wish to serve a samurai, and I am satisfied if I shall die in the cause of justice."

The fairy nodded and predicted: "A girl will be born to you and she will be very rich and flourish. But rejoicing and sorrow come alternately, and the vicis-

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situdes of life may well be likened to a flower in bloom and then falling."

The fairy rose and drew closer to the girl. She took up the cassolette, put it on the knee of the girl, and counted something on her fingers. After that, she said: "Here are four butterflies lacquered on this box, and your child's fortune and misfortune will be quite like these butterflies. Remember and tell this to her husband, and they will surely recall what I have told you now. Just see how the butterflies fly!"

As she said this, the fairy beckoned to the butterflies with her fan. Strange to say, the butterflies left the box and flutterd about in the air, after which they came back to the box, being lacquered on as before.

The girl was struck by the wonderful supernatural art of the fairy and said: 'I intend going up soon to the capital and serving the Imperial court, but I have never thought of marrying. Moreover, you tell me I shall be shortlived. I wonder how I can have a child of my own. Would you please tell me more about my fate?"

The fairy smiled, but did not reply to the girl's question. In the meantime, it had became dusk. The girl could not stay longer and relctantly took leave of the fortune-teller. As sheand her maid went out of the stone gate, it was closed silently. The villagers, who had been waiting for the girls to come out, at once covered the stone house up again with mud, while Buddhist priests were chanting a Sutra. The fairy has been invisible since then and is hidden under the earth even today, without a key to reveal the mystery.

Time ran on like a stream, and it was now the 4th year of Jisho (1180).

The Taira family was at the height of its prosperity, holding supreme military power, while the Minamoto family, which was an equally important military family had been broken up,and Genzanmi Yorimasa was the only soldier of the family in Imperial service as a general.

Prince Mochihito was opposed to the administration of the Taira family. Yorimasa, who plotted to destroy the family, saw it and gained the prince over to his side. The prince wrote a rescript, ordering all the supporters of the Minamoto family to take up arms and join him in war for chastising the Taira family.

The secret was divulged to Taira-no-Kiyomori, the head of the Taira family. He was enraged and attempted to kill Yorimasa. Yorimasa discovered it. He had the prince attired like a woman and went from the Imperial court to the Mii Temple in the Province of Omi. He himself, with his heir, Nakatsuna, his second son, Kanetsuna, and his third son, Yorikane and all his hereditary vassals, assembled at the temple, where they had a private consultation over the question of war to be declared against the Taira family.

The Watanabe family hereditarily served Yorimasa, and its members had fame as brave warriors. They were led by young Watanabe Kiso-o, who was very handsome and proficient in literary and military arts. His wife was called Mutsura. He had a pretty girl of 3 years old, Chidori by name.

His house was at the back of the house of Taira-no-Munemori, son of Taira-no-Kiyomori. One day, he received an urgent invitation from Munemori and

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went to his house. Mutsura, his wife, was worried over the matter. She was right, as her husband had prepared to fight against Munemori, a general of the Taira family, under Yorimasa, in a few days. She feard a calamity would befall her husband. But her fears were groundless, for her husband soon came back with a splendid horse presented to him by Munemori.

Mutsura sighed with relief. She wondered for what reason her husband accpted the present of a horse from his presumptive enemy. She asked for an explanation. The husband was silent for a while, and then, instead of explaining the reason, he said to her: "Leave this house at once with Chidori (the girl). If you stay longer, evil will occur. The details will be known to you later."

Mutsura was astonished and sobbed: "For what reason do you say so? I cannot obey your command, unless I am told the truth."

Kiso-o said with a smile: "I'll tell you then the reason. As you know, my lord (Yorimasa) is consulting on war with Prince Mochihito at the Mii Temple. Munemori invited me to feel me out. But I feigned ignorance and anger at Lord Yorimasa not having confided his grave project to me and having neglected me. Munemori was taken in and asked me to serve him. I consented to it. He was very glad and gave me his pet horse in appreciation of it. I did not go to the Mii Temple with my lord, as I had a plan to get the horse."

"Is that so? But why have you not gone to the Mii Temple and have designs upon the enemy's horse?" inquired the wife.

He replied: "My and Munemori's houses being very close I was afraid that my departure for the Mii Temple should make the enemy apprehend that war was imminent. My lord did not tell me about going to the Mii Temple, as he believed in my faith. About the question of the horse, I have an interesting thing to tell you. Last year, my young lord Nakatsuna (the heir of Yorimasa) gave his favourite horse to Munemori under compulsion. Munemori was offended by the reluctance of my young lord to give it readily to him, and dishonoured him by calling the horse by the name of Nakatsuna, which was branded on its body. My young lord and all of us were extremely vexed by it. I have got Munemori's favourite horse by giving him the false promise of being his vassal, as I intend to retaliate upon him by branding the horse with the name of Munemori and driving it back in to the enemy's camp, revenging my young lord. If you stay here after that, you and Chidori will be become victims of the enemy's hatred of me, however innocent you may be. Go to your father's (Mugen-nyudo) at Fukakusa, taking with you Chidori. Be quick! The battlefield will perhaps be the neighbourhood of Uji, and as the place is near Fukakusa, I'll send a message to you then through Kuromaru (a servant). The present plot of my lord is to stir up the people of the Minamoto family, who are scattered here and there in the country, and lead them to the destruction of the Taira family. We cannot hope by ourselves to be able to win the war and we are sacrificing ourselves in the work of re-establishing the Minamoto family."

He detailed all he had in his mind to

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his wife. Mutsura was filled with sadness and could not refrain from shedding tears, despite her effort to brace herself and to see off with a smile her husband on his departure for a honourable war.

She prepared food and drink and offered them to her husband. She took Chidori to the room, where they sank in the sorrow of parting.

The innocent child knew nothing that was going on with her parents. She clung to her father, who was armed, and inquired: "Where are you going, father?

The father smiled and told her: "I am going to the Mii Temple, where are my lord and prince. I hope you will be good and faithful to your mother, as I shall die fighting."

The girl did not understood the meaning of dying fighting, and said lispingly: "Give me nice presents, father, when you die fighting and come back."

Mutsura, in tears, held to the sleeve of her husband. Kiso-o was moved to silent tears. Presently, however, he took courage and said, "Get ready for quitting this house and going to Fukakusa, my dear. Munemori's troops will soon gather to capture us."

Then, he took leave of his family and rode to the Mii Temple under cover of night.

(To be Continued)

Autumn leaves.

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Second Oriental Red Cross Conference

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Second Oriental Red Cross Conference

THE Second Oriental Red Cross Conference under the auspices of the League of Red Cross Societies opened on November 15, 1926, in the auditorium of the Japan Red Cross Society Building, Shiba Park, Tokyo.

Baron Hirayama, President of the Japan Society and temporary chairman declared the Conference open at 3.15 p. m. and delivered a speech of welcome to the delegates. Her Majesty the Empress's gracious message was received by the delegates standing.

Opening Session

Baron S. Hirayama (Japan) and Judge Payne (United States) were elected joint chairmen by acclamation on the motion of Col. Bhola Nauth (India).

Col. Phya Damrong (Siam) proposed that the Chair should appoint five Vice-Chairmen. This was agreed to by acclamation, and the following were nominated: Miss Wu (China), Col. Bhola Nauth (India), Dr. van Lonkhuyzen (Netherlands East Indies), Col. Phya Damrong (Siam) and Dr. Fabella (Philippines).

The Chair announced that Mr. Inouyé (Japan) and Mr. de Gielgud (League Secretariat) would act as secretaries for the plenary sessions. Proposals for the composition of five commissions were read by the Secretary, and agreed to as follows:

First Commission: (General Questions)

Chairman: Col. Bhola Nauth; Secretaries: Mr. L. E. de Gielgud, Miss Hinder, Judge Manuel Camus, Prof. K. Kuwata, Col. H. J. Furber, Prof. E. J. Blockhuys, H. E. Pedro Quartin y del Saz Caballero, Dr. A. Paravicini, Mr. S. Y. Djang, Mr. A. H. Ford, and Mr. T. Hara.

Second Commission: (Relief)

Chiarman: Dr. J. Fabella; Secretaries: Mr. B. de Rougé, Major F. Kitagawa, Commander A. Tanaka, Col. T. Takahashi, Mr. D. H. Blake, Mr. F. Gentil, Mr. T. Pastorelli, Mr. H. Cuenod, Mr. S. Aoki, Mr. J. Asari, Hon. M. T. Liang, and Mr. H. Jowett.

Third Commission: (Health)

Chirman: Dr. J. J. van Lonkhuyzen, Dr. F. Humbert, Miss Duncan, Mr. Y. C. Chang, Dr. R. Takano, Lieut.-Gen. T. Satch, Prof. F. Hartel, Dr. H. Neander, Dr. R. Gautier, Dr. C. Penaflor, Dr, M. Nagayo, Dr T. Saeki, Mr. T. Kurimoto, and Dr. H. Nishizaki.

Fourth Commission: (Nursing)

Chirman: Miss L. Wu; Secretaries: Miss A. Fitzgerald, Lieut.-Gen. T. Satoh, Miss S. Prom, Miss T. Hagiwara, and Miss Hope Bell.

Fifth Commission: (Junior Red Cross)

Chairman: Col. Phya Damrong; Secretaries: Mr. C. H. Forster, Mr. H. L. Yang, Prof. A. Ninagawa, Dr. T. Kita, Mr. G. D. Pope, Mrs. Greely, Mr. E. Delta, Mr. G. Noesen, Hon. L. Gronvold, Mr. R. F. Moss, Mr. E. Noguchi, Mr. T. Ikezono, and Dr. Banasinski.

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Judge Payne then addressed the meeting. The Secretary made some business announcements, and the inaugural meetinff adjourned at 4:45 p.m.

Second Plenary Session

The Conference was resumed at 9:45 a.m. on November 16. Messages and telegrams of congratulation from the President of the International Red Cross Committee, the Executive Committee of the League of Red Cross Societies, and the National Red Cross Societies of China, Germany, India, the Serbo-Croat-Slovene Kingdom, New Zealand and Sweden were read. His Excellency Pedro Quartin y del Saz Caballero communicated to the conference a telegram of good wishes from the Queen of Spain.

The Chair announced that the delegations would be called upon successively for general reports, and the following addressed the Conference in turn:

Mr. C. H. Forster (American Red Cross, Philippines Section), Miss Hinder (Australian Red Cross), Miss Wu (China Red Cross) Col. Bhola Nauth (India Red Cross), Prof. Ninagawa (Japan Red Cross), Dr. J. J. van Lonkhuyzen (Netherlands East Indian Red Cross), Col. Phya Damrong (Siamese Red Judge Payne (American Red Cross), Mr. de Gielgud (British Red Cross), Mr. Gentil (French Red Cross), Mr. Pastorelli (Italian Red Cross) and Hon. L. Gronvold (Norwegian Red Cross).

A message from the Paraguayan Red Cross delegate was then read. Dr. Banasinski (Polish Red Cross) and Dr. Miyagawa (Japanese Government Institute for Infectious Disease) addressed the Conference. The meeting adjourned at 12:20 p.m.

Third Plenary Session

The Conference was resumed at 9:50 a.m. The Chair announced that delegations would continue to be called upon in turn for general reports. The following addressed the Conference:

Dr. Paravicini (Comité International de la Croix Rouge), Dr. Irizawa (Dojin Kwai), Dr. Neander (Swedish Red Cross), Marchioness Nabeshima (Ladies Volunteer Nursing Association), Mr. Blockhuys (Belgian Red Cross), Viscountess Motono (Ladies' Patriotic Association) Prof. Hartel (German Red Cross), Dr. Gautier (League of Nations), Dr. Nagayo (Cancer Research Institution), Dr. Humbert (International Union for Combating Tuberculosis), Mr. Hara (Central Social Work Association). miss Hope Bell (International Council of Nurses and Nurses' Association of China) Dr. Saeki (Government Institute for Nutrition), Hon. M. T. Liang (China International Famine Relief Commission), Mr. A. H. Ford (Pan-Pacific Union), and Dr. Dohi (Japan Anti-Venereal Disease Association).

The five Commissions were called to order by their respective chairmen at 2 p. m., and began the examination of the questions on the agenda allotted to them. At the conclusion of this business, they adjourned until 9:30 on Thursday morning, November 18.

Fourth Plenary Session

The conference was resumed at 9:50 a.m. The Chair announced that the remaining general reports would first be

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taken, and the following then spoke in turn:

Prof. Togo (for Mr. M. Kushida—"Keifuku Kwai"), Dr. Peneflor (Philippines Islands Anti-Tuberculosis Society), Mr. Otsuki (for Mr. Kitajima—Kitasato Institute), Mr. de Gielgud (for the International Association of Secondary Teachers), Mr. Otsuki (for Prince Atsumoto Nijo—"Saisei Kwai"), Dr. Nishizaki (Sanitary Laboratory of Tokyo City), Count Y. Futaara (Japanese Federation of Boy Scouts), and Mr. Ikezono (Japanese Federation of Young Men's Associations).

Dr. van Lonkhuyzen was then called upon to present the report of the Third Commission, and submitted four draft resolutions. After remarks from Mr. Pope (American Red Cross,) Dr. Humbert (League Secretariat), Dr. Fabella (Philippines), and Colonel Bhola Nauth (India), the report, on the motion of Mr. Pope, seconded by Judye Camus, was adopted unanimously.

Miss Wu was then called upon to present the report of the Fourth Commission. The report was unaimously adopted without discussion. The meeting adjourned at 11:45 a.m.

Fifth Plenary Session

The Conference was resumed at 9:50 a.m. on November 22. The report of the Second Commission was presented by Dr. Fabella. After remarks from Dr. Kuwata, and Mr. Liang, the report was adopted as presented. The report of the Fifth Commission was presented by Col. Phya Damrong. After remarks from M. de Gielgud, Mr. Forster, and Judge Payne, the report of the First Commission was presented by Col. Bhola Nauth. After remarks by Dr. Humbert, Dr. Neander, and Dr. Andrews, the report was adopted as amended. The meeting adjourned at 11:35 a.m.

Sixth Plenary Session

The Conference was resumed at 9:45 a.m. The resolutions were read by the Secretary. Remarks were made by Colonel Phya Damrong (who moved a vote of thanks to the Chairmen), Dr. Fabella, Miss Fitzgerald, Mr. Hardy Jowett, Miss Wu, Mrs. Greely, Dr. Neander, Dr. Andrews, Mr. Pope, Mr. Liang, and Col. Bhola Nauth. The resolutions, as read, were put to the vote and carried unanimously.

Announcements were read by the Secretary. Judge Payne and Baron Hirayama addressed the Conference, after which the delegates, on Judge Payne's motion, rose to express their respect for H. I. M. the Emperor of Japan. The proceedings terminated at 11:45 a.m.

The Resolutions of The Conference

Submission for Final Adoption

The Drafting Commissions, consisting of the Chairmen and Secretaries of the Conference and of each of the five Commissions, sat from 12 noon to 12:15 on Monday, November 22nd, and approved the text of the resolutions to be submitted for final adoption by the Sixth Plenary Session the purport of which is as follows:

The Japan Red Cross Society under the Emperor and the Imperial House's patronage and with the ever-growing cooperation of the people has completed fifty years of humanitarian achievement, leading the way in widening the scope of

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the Red Cross movement, and winning for itself worldwide respect and admiration.

The arrangements made for the organization of the present Conference, and for the reception of the delegates, the boundless hospitality extended, the courage and energy of the Japanese people as illustrated by the astonishing progress made in repairing the damage wrought by the catastrophe of 1923, and the natural and artistic beauties of Japan, have all alike impressed, delighted and inspired the delegates. The Conference resolves that the heartfelt thanks of the delegates participating, and of the organizations, national and international, here represented, be extended to the Japan Red Cross Society, together with their most cordial congratulations on the efficiency of its work and completeness of its organization.

The Conference resolves to tender the expression of its deepest gratitude to the Japanese Government, the Honorary President, the President, the Cental Committee and the Officers of the Japan Red Cross, the Ladies' Volunteer Nursing Association, the Minister for foreign Affairs, the Mayor of Tokyo, Count Matsudaira, and Viscount Shibusawa, President of the Japanese Association for the League of Nations; and of its admiration for the organization and work of the scientific and other institutions which the delegates have enjoyed the opportunity of visiting.

The Conference, further, resolves (1) to recommend that the Red Cross Societies of the Far East should pursue and intensify their efforts to widen their membership, taking special care to notify the League Secretariat of any new methods or adaptation of familiar methods, which they may from time to time adopt with success, and that the League Secretariat carefully follow, and from time to time summarize the records of the experience of different Societies, in this field; (2) to recommend that the League Secretariat pursue the collection and when possible the manufacture of films and short sections of film illustrating and propagating Red Cross activities, with a view to an ultimate arrangement with film distributing companies for placing such material before the public; (3) to recommend earnest measures for the repression of the use of the Red Cross emblem for any purpose whatever, by an organization other than the medical services of the Army and Navy (as provided by the Geneva Convention), except with the consent and authorization of the national Red Cross Society of the country concerned; and for purposes of publicity and propaganda only by the International Red Cross Committee, the National Red Cross Societies, and the League of Red Cross Societies.

It is also resolved (1) to thank the public officials who have worked and are working for the Red Cross, for their practical help and their assistance in technical fields; (2) that National Societies be urged to do everything in their power to strengthen the bonds of cooperation between the Red Cross and the Government authorities and private agencies concerned with health propaganda, child welfare work, the organization and administration of hospitals and similar institutions, the training and use of nurses, and disaster relief operations; (3) that the cooperation of the educational autho-

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rities, and of school-teachers, in the work of the Junior Red Cross, is particularly appreciated and valued.

The Conference resolves (1) to thank the delegate of the Netherlands East Indies Red Cross for his interesting paper defining the tasks which might be allotted to a Far Eastean branch office of the League; (2) to express deep appreciation to the Philippines Chapter of the American Red Cross for its generous offer to welcome the Third Oriental Red Cross Conference at Manila, should that prove possible and advisable; (3) to express the hope that Executive Committee of the League will organize a Third Oriental Réd Cross Conference in due course, to take place at the headquarters of one of the national Societies concerned; (4) to recommend that the League Secretariat should be strengthened by the addition of permanent personnel having experience of Oriental conditions and methods, and assisted in its appreciation of Far Eastern problems.

It is resolved, besides, that the Executive Committee be requested to consider the possibility of giving effect to this suggestion, thanks the Pan-Pacific Union for its invitation, and expresses the hope that in any event Red Cross representatives from the Orient will find it possible to attend the Pan-Pacific Women's Conference and the Pan-Pacific Medical Conference.

The Conference resolves to recommend that the practice of accrediting a representative of each Society to the Central Committee of the Red Cross in other, and particularly neighbouring countries, should be extended and encouraged.

Considering that the conspicuous progress thus for made has been chiefly due to the strenuous efforts and initiative of the members of the Board of Governors and Secretariat, who are directly responsible for the League's work, it is resolved to express the Conference's sincere thanks for the services rendered by the different departments of the League, and the hope that all the national Red Cross Societies in the Far East will pursue and develop their activities in times of peace.

The Conference recommends to the National Red Cross Societies of the Orient that they continue their efforts in the field of disaster relief and endeavour to increase their efficiency by the creation within each Society, where it does not already exist, of a special section, for the study of preventive measures connected with relief, organization of Red Cross relief institutions, the training of specialized personnel, and the establishment of stores of supplies and reserve funds as may seem to them advisable.

It is further resolved that the Conference make special mention of its admiration of the work of the China International Famine Relief Commission and its hope that this may result in the gradual elimination of the danger of famine and other preventable disasters in China.

The Conference approves the principles embodied in the International Relief Union (Ciroale Scheme) which aims at the coordination of relief action in times of great disaster, and constitutes no impediment to individual and direct action on the part of any nation that wishes to express its friendship towards another

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nation in time of disaster.

In consideration of satisfactory work undertaken by the League Secretariat, as embodied in the reports submitted to the National Red Cross Societies of the Orient, the Conference resolve to express its approval of the idea that the League Secretariat should function as the centre of documentation and information in disaster relief matters and furnish to National Societies such assistance as will facilitate their work.

The Conference also resolves to recommend that the Red Cross Societies of the Far East give special attention to the preventive rather than the curative aspects of the problem of combating tuberculosis, and espacially to the early detection of tuberculosis; and where they are able to intervene directly, aim notably at the institution of preventoria, dispensaries, and intensive health demonstrations in restricted areas, and at the training of public health nurses and other qualified workers.

Another resolution is to recommend that the Red Cross Societies should develop a system of general popular health instruction aiming among others at the prevention of (1) venereal disease and (2) the abuse of opium in countries where such action appears necessary.

The Conference resolves to recommend that National Red Cross Societies organize propaganda with a view to the prevention of infectious diseases, by propagating knowledge of the ways by which infection can be avoided at its source by following the rules of person and community hygiene, and by the destruction of infection bearing insects and animals, and by vaccination in the case of disease for which this method is generally considered as effective.

The Conference resolves to recommend.

(1) That the policies of Red Cross Societies should be, in general, to undertake the training of nurses, where and when sufficient and sufficiently good nurses are not made avilable by other agencies, official or private.

(2) That each national Red Cross Society should make definite efforts to organize a committee on nursing, which should include representative nurses, to supervise nursing activities and to provide for the enrolment of properly qualified nurses. The hope is expressed that Nurses' Associations will encourage their members to enroll for Red Cross Service.

(3) That the training of public health nurses and the establishment of various forms of public health nursing activities be considered Red Cross responsibilities where and as long as other agencies, official or private, are not assuming these responsibilities No greater contribution can be made by the Red Cross to the fight against tuberculosis, against infant mortality, against epidemics, than by providing public health nurses to assume the important duties.

(4) That the Red Cross Societies make increasing use of the facilitie offered by the Nursing Division of the League for obtaining information, for securing help and advice, for establishing connections with other Red Cross Societies, and for sending graduate nurses to London to be trained at Bedford College. It is urged that important teaching and administrative positions be created for these

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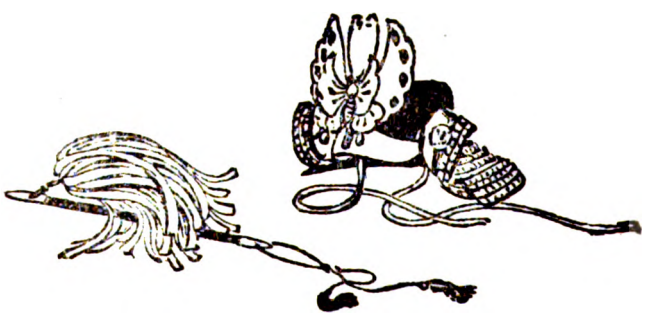
nurses upon their return to their own country, in order to make the best use of their knowledge and experience.

It is resolved to recommend that a regular interchange of correspondence be maintained between the headquarters of the different Red Cross Societies in the Orient, including copies of their reports and material such as posters, pamphlets, and circulars pertaining to the propaganda and programme of the Junior Red Cross.

A further resolution is made to recommend that the organization of the Junior Red Cross be confined to the schools, and that any attempt to organize in groups the children not attending school is inadvisable for the present; that in the countries where the school system will not permit of general organization of the Junior Red Cross, an attempt be made to begin the movement in specially selected schools as a demonstration; that it is to be recommended that the basis of propaganda for the Junior Red Cross in the countries here represented be concrete forms of service that the children can see for themselves and recognize as their own.

The Conference, finally, makes a resolution that the Societies represented in it are agreed that the outstanding activities of the Junior Red Cross in their respective countries should be centred upon health activities by and for the children; that it is to be recommended that the extension of interschool correspondence between the countries here represented be encouraged, and that such correspondence be carried on directly between the countries concerned, and that the censoring and preparation of the correspondence be the responsibility of the headquarters of the Red Cross in the country where the correspondence originates. Also that interschool correspondence should be prepared upon the principle set down by the Japan Red Cross Society "Things to see primarily, and things to read secondarily."



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The Textile Industry, The Mainstay of Japan's Export Trade

THE textile industry is vitally important in the Japanese export trade, the condition of which depends nearly entirely on the former's prosperity or adversity.

This may be seen from the following quinquennial averages of textile industrial products and other goods exported in the past:—

(In Thousands of Yen)

Quinquennial Average.	Textile Products and Manufactures Thereof		Other Goods.		Total.	
	Amount.	Proportion. %	Amount.	Proportion. %	Amount.	Proportion. %
1891-1895	52,666	51.66	49,274	48.33	101,940	100
1896-1900	89,850	51.87	83,368	48.12	173,218	100
1901-1905	159,722	55.42	128,467	44.57	288,189	100
1906-1910	232,207	55.10	188,983	44.89	421,190	100
1911-1915	341,422	58.73	239,834	41.26	581,256	100
1916-1920	1,015,377	58.08	732,591	41.91	1,747,968	100
1291-1925	1,240,296	73.39	449,836	26.60	1,690,132	100

The above figures denote how the textile industry has been important in Japan's export trade, which has been shared by textile products and their manufactures more than one-half, in proportions increasing every five years.

To see how these goods increased in export during the same periods, the following may be found interesting:—

(In Thousands of Yen)

Quinquennial Average.	Increase over the Prev.—Quinquennial Period. Textile Products & Manufactures Thereof. Amount.	Proportion. %	Other Goods. Amount.	Proportion. %
1896-1900...	37,184	70.60	34,094	60.19
1901-1905...	69,872	77.76	45,099	34.14
1906-1910...	72,486	45.38	60,516	47.10
1911-1915...	109,215	47.03	50 851	26.90
1916-1920...	673,955	187,39	492,757	205.45
1921-1925...	224,919	22.15	282,755 (Dec.)	38.59 (Dec.)
30 Years' Average		15.01		12.14

When the goods exported in the quinquennial period of 1891-1895 are taken as 100, their increase in the later periods may be given by index number , as under:—

Quinquennial Average.	Textile Products & Manufactures Thereof.	Other Goods.	Total.
1891-1895.....	100.0	100.0	100.0
1896-1900.....	170.7	169.1	169.9
1901-1905.....	303.2	260.7	282.7
1906-1910.....	440.9	383.3	413.1
1911-1915.....	648.9	486.1	508.3
1916-1920.....	1,927.9	1,486.1	1,714.7
1921-1925.....	2,355.0	912.9	1,657.9

The textile industrial products, which form as above 60 or 70 per cent of the total export trade of the country, consist of raw silk and other silk yarns and silk threads, cotton, woollen, worsted, hemp and other yarns and threads, silk, cotton and other fabrics (chiefly woollen, flax, and other), manufactures of these fabrics, garments and their accessories.

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The following show yarns, threads, etc. exported in the past seven quinquennial periods:—

(In Thousands of Yen)

Quinquennial Average	Cocoons and Raw Silk.	Other Yarns, Threads, Etc.	Total.	Proportion to Total Textile Trade.
1891-1895...	39,500	506	40,007	75.88
1896-1900...	50,147	17,040	67,188	73.63
1901-1905...	83,151	27,774	110,925	69.44
1906-1910...	126,178	34,520	160,698	69.20
1911-1915...	167,325	64,386	231,712	67.86
1916-1920...	430,548	137,324	567,872	55.92
1921-1925...	663,706	110,824	774,530	62.36

The following exhibit fabrics and manufactures exported in the same periods as above:—

(In Thousands of Yen)

Quinquennial Average.	Fabrics.	Manufactures of Fabrics.	Total.	Proportion to Total Textile Trade.
				%
1891-1895...	7,188	5,525	12,713	24.11
1896-1900...	17,003	7,059	24,062	26.36
1901-1905...	38,572	10,224	48,789	30.54
1906-1910...	49,780	21,931	71,712	30.79
1911-1915...	71,582	38.127	109,710	32.13
1916-1920...	336,050	111,454	447,505	44.07
1921-1925...	398,544	69,021	467,565	37.63

The manufactures of fabrics include garments and their accessories as in the tables following.

Textile industrial products thus take a majority of the total export trade of the country. Technically, however, their industry is still in its infancy.

One somewhat noteworthy fact is that the exportation of yarns and threads is decreasing and that of their manufactures, or fabrics is increasing, which may be noted from the foregoing two tables.

The Japanese efforts to export finished goods and not half-finished goods as above have hitherto been most successful in cottons and not in silks and woollens, which may be clearly seen from the following tables showing silk, cotton and other fabrics exported since 1891:—

(In Thousands of Yen)

Fabrics Exported:

Quinquennial Average	Silk Fabrics.	Cotton Fabrics.	Other Fabrics.	Manufactures of Fabrics.
1891-1895...	5,791	1,214	181	5,525
1896-1900...	13,427	3,393	383	7,059
1901-1905...	30,427	7,514	630	10,224
1906-1910...	31,882	16,942	956	21,931
1911-1915...	36,205	30,479	4,897	38,127
1916-1920...	110,382	208,139	17,527	111,454
1921-1925...	106,601	283,983	7,959	69,021

Proportions to the Above Fabrics to the Total Taken as 100:

Quinquennial Average.	Silk Fabrics.	Cotton Fabrics.	Other Fabrics.	Manufactures of Fabrics.
1891-1895	45.55	9.55	1.43	43.45
1896-1900	54.94	14.10	1.59	29.33
1901-1905	62.36	15.40	1.29	21.36
1906-1910	44.45	23.62	1.33	30.58
1911-1915	33.00	28.02	4.46	34.75
1916-1920	24.66	46.51	3.91	24.90
1921-1925	22.79	60.73	1.70	15.76

Increase of Fabrics Exported over Previous Quinquennial Period:

(In Thousands of Yen)

Quinquennial Average.	Silk Fabrics.	Cotton Fabrics.	Other Fabrics.	Manufactures of Fabrics.
1896-1900 ...	7,434	2,178	201	1,533
1901-1905 ...	17,201	4,120	246	3,165
1906-1910 ...	1,454	9,427	326	11,707
1911-1915 ...	4,323	13,527	3,941	16,196

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1916-1920 ...	74,177	177,660	12,630	73,326
1921-1925 ...	3,781-	75,845-	9,568-	52,433-

Proportions of the Above Increase of Fabrics:

Quinquennial Average.	Silk Fabrics.	Cotton Fabrics.	Other Fabrics.	Manufactures of Fabrics.
1896-1900.....	142.9	179.4	111.0	27.7
1901-1905.....	130.0	121.4	64.2	44.8
1906-1910.....	4.7	125.4	51.7	114.5
1911-1915.....	13.5	79.9	412.2	73.8
1916-1920.....	204.8	582.8	257.9	192.3
1921-1925.....	3.3-	36.4-	54.6-	47.0-
Average Inc. for the Three Decades	16.4	37.5	28.0	13.5

From one of the above tables, it may be noted that of the total textile trade in 1891-1895, silk fabrics took 45.55%, manufactures of fabrics 43.55% and cotton fabrics only 9.55%, but in subsequent years, cotton fabrics grew larger and larger in proportion, until it made 60.73% in the latest quinquennial period of 1921-1925.

In the meantime, silk fabrics declined in proportion and took only 22.79% in the latest quinquennial period of 1921-1925 as against 61.36% in that of 1901-1905, standing in relation with cotton fabrics at the ratio of 3 to 8. As textile industrial products stand as the backbone of Japan's export trade so cotton fabrics stand as the mainstay of the export trade in textile industrial products.

These export textile industrial products are formed of 63% of raw silk, cotton yarns, and other yarns, threads, twines, etc. and 37% of fabrics and manufactures thereof. So long as half-finished yarns, threads, etc., share more than finished fabrics, etc., Japan will not figure prominently as an industrial nation in international trade.

Besides textile industrial products, Japan has 12 groups of exports, made up of 282 articles, the average yearly value of the groups exported being only about 40,000,000 yen. Some of these articles may, however, rank some day among the staple exports. Machines and tools seem to be more destined for it than other articles. Toyoda weaving machines are considered better than the English product and as promising to be a great export to China and other Oriental countries.

Turning again to the textile trade, it is remarkable that fabrics and manufactures thereof have been great in their increased ratios. During the twenty-five years before the World War, of from 1891 to 1915, they increased 8.63 times, while raw silk, cotton yarns, etc. gained only 4.87 times. The quinquennial average immediately after the war, or 1191-1915, fabrics and manufactures thereof increased 4.26 times as against 3.96 times of cocoons and raw silk and 1.72 times of other yarns, threads, etc. Again during the decade of 1916-1925, fabrics and manufactures thereof gained 322%, cocoons and raw silk 296% and other yarns, threads, etc. 72%.

The export trade of Japan since the Meiji Restoration may be divided into three periods, a decade after the Japan-China War, a decade after the Japan-Russia War and a decade after the World War. In each of the periods, the export trade in fabrics developed preeminently, and its remarkable progress during the World War made its important position recognized internationally. In fact, the trade increased from

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100,000,000 yen to 400,000,000 or 500,000,000 yen, which created a sensation among English weavers, who had to send their representatives to Japan to inspect the industry.

The textile industry takes over one-third of the industrial capital of Japan. At the end of 1923, the capital stood at 3,000,000,000 yen, of which 1,000,000,000 yen belonged to the textile industry. Moreover, it gave a considerable amount of support to some other branches of industry, which developed on the basis of that support.

Japan's textile industry figures prominently in the international market, and her cotton fabrics overpower the Manchurian goods in the Eastern and Southern markets. This is the only industry of Japan, which plays an important role on the world's stage and which may be destined for a leading position on account of its characteristic features of dyes, patterns, figures and other forms embodying peculiar Japanese technical ability.

Cotton fabrics lead the list of export fabrics, which increased in volume in the past. Until twenty years ago, silk fabrics only were important as an export, but for the latest quinquennial period of 1921-1925, when the export textile trade increased to a value of 467,000,000 yen, nearly 10 times as much as the figure two decades ago, cotton fabrics took 60.73 per cent. of that total value as against 22.79 per cent. of silk fabrics. The relative position was thus reversed in twenty years.

To-day, cotton fabrics dominate the textile trade. This may be seen from the following production of the various kinds of fabrics in Japan in value, based on an official investigation:—

(In Thousands of Yen)

Kind.	Production. 1922.	1923.	1924.
Cotton Fabrics...	639,028	694,319	746,241
Silk „ ...	421,551	405,150	425,724
Silk and Cotton Mixtures	104,091	91,816	1,533
Woollen Fabrics.	136,467	180,484	202,390
Hemp Fabrics...	29,913	28,384	34,599
Other Fabrics ...	30,021	27,927	31,381
Total	1,361,071	1,428,081	1,531,868

The question may naturally arise then why the silk industry which is peculiar to Japan has been farther behind in development than the cotton industry, which is an imitation of the European system. There are two important facts given in answer to the question. One is that until the World War, the nation was too eager in introducing Western new industrial systems to improve the industries existing and peculiar to it. Of these latter industries, the silk industry stands most important. There have been no complete big systems in Western countries, which can be introduced into Japanese silk mills without necessarily any modification, and it has been left to the Japanese themselves to improve their own plants according to the new Western system, but it has not been effected in a short space of time. Another fact is too much inclination of the people towards the protection and encouragement of the raw silk industry, which has been apt to overlook the improvement of the silk goods industry and even to retard its progress.

Still the export trade in silk fabrics amounted to upwards of 100,000,000 yen a year for the quinquennial period ending 1925. Once habutaye formed 80 or 90 per cent. of the trade, but in the above period, it decreased to less than 50 per

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cent. giving place to other silk fabrics, of which pongee, Fuji silk, crepe, kabe, etc. reached 50,000,000 or 60,000,000 yen. This marked change in the important part of the trade is ascribed to the successful production of silk fabrics by Westernized cotton mills by up-to-date methods and to the selection of some kinds of Japanese silks by the foreign consumers.

Silk fabrics have been the most artistic textile product in Japan since ancient times. This characteristic which cannot be found in any other country, has hitherto been nearly left in oblivion by the people giving themselves up to Western imitations.

This inherent and peculiar industrial art must be used or adapted more and more in the production of export silk goods in the light of modern technical knowledge, and if export silk fabrics may be rescued from the present dullness in weaving and dyeing into a great variety, and if export cotton and woollen goods also have applied successfuly this creative ability in imitation of the silks, then the Japanese export trade in fabrics will be truly put on a strong basis.

It is satisfactory to hear that the Kanegafuchi Mills are studying printing and dyeing and trying to adapt house to house industrial art into a modern factory system at a heavy outlay.

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The Exhibition of the Imperial Academy of Art, 1926

THE annual exhibition of the Imperial Academy of Art was held in Ueno Park under the auspices of the Education Department from October 17 to November 20, as usual this autumn.

There were exhibited 237 Japanese painting,s 220 foreign paintings and 110 sculptures.

Among the Japanese paintings, a distinguished one is the Storm by Mr. Hirafuku Hyakusui. It is a screen picture. It has a black rock in front with seven or eight plovers perching on it. Except for a small space of sky, it is filled with violent waves. The grand sight of the waves, in peculiar Japanese colour, shows the artist's intense efforts in painting it. There are only two crests of waves, but the skillful presentation inspires spectators with the grandness of the limitless ocean, covered with swelling waves to an unlimited extent. The disturbed attitude of the plovers is a clever and penetrating depiction of the dreadful power of the waters.

"*Riso*" by Mr. Yoshikawa Reika was taken from a part of the Soji of Kutsugen, a famous Chinese poet. One picture shows a fine looking woman in the clouds and another picture a man petting a horse, standing at the water's edge, and welcoming the *ryu* (dragon), symbol of the Sun. The man, perhaps, is Kutsugen.

Yuki Asobi (Games in the Snow) by Insho Domoto

The pure lineation of Japanese painting has been on the wane of late, but the above two pictures are composed simply by lineation, producing a poetical effect and making the work excellent, reflecting the high personality of the artists.

Mr. Takeuchi Seiho's "Scene in South China" is a mere sketch. It is regrettable that he has recently drawn nothing but sketches of mackerel, domestic fowls, sparrows, onions, etc.

The picture shows a boundary outside the castle of a Chinese town. It is not more than 2 feet in width. There is in the centre a small bridge across a canal, both sides of which are shown. Boating, eating in boats, peddling, stalls and other signs of bustle are represented with his

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usual skill. One can see the supremacy of his art, but the work leaves something to be desired as the use of the brain and eye.

Saikan Sanyu (Three friends in the snow—plum, bamboo, and camellia) by Shuho Ikegami

Mr. Kikuchi Keigetsu's "Shakudoji" is a Buddhist picture, quite unusual for him. This kind of picture is painted usually on being inspired with religious belief and in a reverential attitude, and success is hopeless, if it is done simply out of interest or taste. The picture manifests the sincere mood of the serious-minded artist. He is presumed to have modelled it after a Buddhist carving produced in the Kamakura period. It looks rather too much like a sketch of a carved statue, which is its defect. At the same time the innocent boy holding a sword in one hand and saluting with the other hand gives a sense of purity quite worthy of Buddha.

The "*Saikan-Sanyu*" by Mr. Ikegami Shuho is a depiction of plum-trees, camellias and sacred daffodils, indomitable against the severe cold. It is interesting to see that it was painted strictly with the old technique of the Shijo school. The five colours are as fine as may often be seen in furniture or fine art products of the Tokugawa period. But it lacks freshness and is the product of one trained in the old fashion.

"*Chigusa-no-Oka*" (Autumn Herbs on the Hill) by Mr. Matsuoka Eikyu was popular among exhibition visitors, due partly to the fact that Miss Yaye-ko Mizutani, a cinema star, was the model. It shows a girls in a yellowish garment walking on a hill, looking at a purple range of mountains, with, at her feet, the seven herbs of autumn. The girl and her background are well painted. It is a pure Yamato picture and the portraiture of a modern girl called for all the skill of the artist.

Kogen (A Plateau) by Kumaji Aoyama

But the human figure is not har monious with the background. The treatment of the background and its atmosphere take the spectator back to the Nara era before the

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Heian period, while the girl is of the present age. There is, therefore, unnaturalness in relation between them. Moreover, the hill suggests gloomy

Dai-Nagon Kinto—an ancient court official—by Tomone Kobori

mountain depths, which human feet have never trod, and nothing of ground visited by such a modern girl. We would like to see her as a symbol of the Goddess of Autumn, but the artist did not grant it. The upper half of the girl is high above the blue sky and her upward gaze gives a feeling of uneasiness to beholders.

Mr. Kobori Tomone's "Dainagon Kinto" shows this noble poet and scholar of the Heian period in the act of composition of an ode to the plum-tree. Mr. Kobori is a representative old master of the Tosa school. The picture, drawn with his special technic, is viewed with a feeling of ease, although it does not possess freshness to the full. Anyhow, it is a fine product, representing the Tosa school.

"*Tsuki-machi*" (Awaiting the Moon) by Mrs. Kamimura Shoen shows a beautiful woman with luxuriant hair leaning on an upstairs balustrade, waiting for the moon to appear. This artist's beautiful women have fine lines and this picture is thoroughly representative of this special feature, and we have before our eyes, dimly, a beauty of Kamigata (Osaka or Kyoto) in the Kansei era.

"*Naniwa-Tenjin-Matsuri*" (Festival of the Tenjin Shrine at Naniwa) by Mrs. Ikuta Kacho is a depiction of the peculiar festival of Osaka, which is held even today, in the style of genre-painting. The sacred palanquin of the Tenjin Shrine is

Nagoya Manzai by Kin Ikebe

being carried in a boat down the Yodo River to Matsushima. Thousands of people are watching it and cooling themselves in boats, which fill the river.

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Some of them are burning watchfires and in others they are dancing. It is the flower of Osaka life.

The picture brings out cleverly the spirit of the fete with its bustling scene in a manner as could scarcely be expected from a feminine artist. In 1925, the same artist exhibited her "Tennoji Shrine" showing the peculiar manners and habits of Osaka. This year her work was swarded a prize, and it well deserves it.

"*Yuki-Asobi*" (Playing in the Snow) by Mr. Domoto Insho is a screen picture, a pair of screens, each showing snow-balling by three women and a girl. Being formerly a designer, he is skilled in figures in well designed attire. This work has this characteristic to the utmost and is unique in its brilliancy.

But the women look enchantingly pretty rather than charming which is the defect of the picture.

There are two women standing on the right and left. They wear *ichime-gasa* (a hat), perhaps a style of Kyoto during the Ashikaga period. This is not so satisfactory in design.

"Five Women" by Mr. Ito Shinsui shows five girls of the present age gathering young herbs in a field in the spring. This artist is best as a painter of geisha and smart women of down-town fashion. In this picture, however, he tried to show genteel women by the deliberate use of lighter colours, specially for the exhibition, departing from his usual productions of the past. There are not a few points to be criticized in the picture such as the unnatural carriage of the woman in foreign dress. Mr. Ito is an artist of artifice and not of the brain.

"The Water-Wheel of Yodo" by Mr. Uda Tekison is a picture after the style of *toshi-ga* (Chinese paper pictures) of the Momoyama period. It has some disorder and is weak in tone, although it has some freshness in being somewhat subjective and not simply an object of design.

The use of glaring ultramarine for the water is very unharmonious with the colour of the water-wheel. We are unable to find in the picture even its centre.

This picture was awarded the Medal of the Imperial Academy of Art, which was not expected by most art critics. The jurors being all painters, were perhaps bewitched by the artifice of freshness given to the design in the Momoyama style, which is brilliant but not dignified.

The award may be more significant for this rising artist than for a more mature one, if it was for the purpose of encouraging him.

"*Shaku-shun*" by Mr. Komuro Suiun depicts branches of flowers projecting into the water, in which fish are swimming. Mr. Komuro is a master of the Nanga school. He is faithful to the rules of *dessin*. This picture is thoroughly up to the standard of the rules, while those of the Nanga school are apt to avoid lines and to favor black. The picture cannot be said, however, to be quite successful.

"Mount Nachi" by Mr. Yamaguchi Hoshun, shows one of the three Kumano Mountains, the most sacred of places for performing austerities, and it is painted in the style of the Yamato school. It is by a rising artist and was awarded the Medal of the Imperial Academy of Art for the reason that it has the freshness of

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painting the scenery to life through the perfect harmony of the method of description with the atmosphere.

The work is deficient in the representation of mystery and it is not accompanied by a sufficent spirit of originality produced from the vivid belief of the artist.

In foreign painting, two currents of fashion clash with each other in the exhibition, one of them being bright sketching by those belonging to the school led by Mr. Kiyoteru Kuroda, and the other being the method of depiction by neo-impressionists, affected in modern French pictures.

"A Plateau" by Mr. K. Aoyama is one of the masterpieces of the exhibition, and was awarded the Medal of the Imperial Academy of Art, which every critic admits to be well deserved.

The picture shows ten nude women in the water on a plateau, enveloped in a mysterious atmosphere, each in a different posture. It is a very large fresco.

Fifteen years ago, he was awarded the second and third medals. Later, when staying in France for his situdies, he gave up painting on account of a love affair. But afterwards he applied himself ag in with greater energy to study. He travelled in Russia, Sweden and Italy, sketching or meditating and came back to Japan in 1923, since which time he has been leading a needy life as before. This time, he accomplished this great work with the help of a sympathetic patron.

"A Portrait" by Mr. I. Tanabe also is a representative work in this exhibition. It shows a woman of Western Europe, sitting on a cobalt blue cushion.

How fair her skin! How natural and easy her figure! Moreover, the background is coloured perfectly. We may call it a perfect work of art.

"A Portrait of Miss T" by Mr. R. Koiso is commendable. It is a sketch of a girl of good family, elegant in *yukata* of pine-needle pattern. It is attractive, and is suggestive that she is feeling unaccountably lonely. The picture was among those selected specially.

"A Pine Wood" by Mr. E. Wada, "A Short Leisure Moment" by Mr. K. Minami, "A Well" by Mr. Fusetsu Nakamura, "A Portrait of Premier Wakatsuki" by Mr. K. Ishibashi, and "For Old Time's Sake" by Mr. S. Okada are all by master painters of established repute. They give, however, little evidence of much progress over their past works and we have little courage to criticise them.

"Nagoya manzai" by Mr. H. Ikebe is particularly interesting. It shows a woman street singer singing with her utmost energy and a male dancer at her side dancing to her song with comical gestures. The artist is a famous caricaturist. This sort of comic painting may be said to be an extension of the domain of foreign painting, and the picture manifests a characteristic style of Japanese art.

In the Sculpture Section a much large number of sculptures was selected thi time than before. The exhibits may b classified into male and female nudes Buddhist figures after Buddhist traditions female statues after Japanese mythologi stories, statues of girls and famous men.

Of late these

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more on a general level than before and few are distinguished. The best of the exhibits are "A Hero of the Water" by Mr. F. Asakura, an energetic work overflowing with the spirit of boldness, showing a lad looking out over the sea; "Laotse" by Mr. T. Shinkai; and "Wrestling" by Mr. Choun Yamazaki.

Preparing for a joyous Christmas.

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A Brass Incense-Burner

IN the Genroku era, there lived a certain curio merchant. One day, he visited a wealthy patron, and asked him to lend him a gold incense-burner the latter possessed. He said:—

"I was once shown a gold incense-burner by you. Some one wishes to see it. Would you please lend it to me for a while and allow me to show it to him, as I'll undertake the responsibility for it."

The owner believed in the honesty of the merchant and willingly let him have the burner. He took it home. Then, he brought it to another rich person, to whom he showed it and said: "This brass incense-burner is a treasure handed down from my ancestors, but circumstances are compelling me to part with it. Can you not recommend some one, to whom I may offer it for purchase?"

The rich man examined the incense-burner carefully and found it to be pure gold, worth at least 300 *ryo*. He wondered why its owner mentioned it as brass. "This is not brass and looks like gold," he said, trying to test the owner's mind.

The merchant shook his head and persisted in stating, as if with great confidence, that is was brass. He added: "It is a tradition of my family that it is brass. I do not know much about metal but I am quite confident in the truth of the tradition."

The rich man ridiculed inwardly the merchant, who seemed to be quite ignorant of the true value of the article.

"I'll buy it," he said. "I can pay you 75 *ryo* which may be the right price for it, as it is brass, although it is really excellent in engraving and workmanship."

"I think your price reasonable, but, before accepting your offer, I must consult my wife, as a family treasure cannot be disposed of without her consent," he replied.

He came back home with the article. Then, he visited a metal worker, whom he asked to make a brass incense-burner exactly in the same form as the one which he brought as a model. The order was accepted at the price of 2 *ryo*.

In a short time, the imitation was completed.

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The merchant returned with thanks the gold incense-burner to the owner, who accepted it silently, as a matter of course, as it was returned promptly by one whom he trusted.

Soon afterwards, the merchant took the imitation incense-burner to the rich man, who had promised to pay 75 *ryo* for the original. He said:—

"I consulted my wife. She said that it may be sold at the price offered by you, as money is badly wanted to relieve the present hardships of our family. I should have brought it at once upon our decision to sell, but we regretted to part with it, our treasure handed down from generation to generation, and we had to place it in the alcove and regard it for four or five days. Excuse me for being so late."

The rich man, who had examined the article carefully when it was first brought to him, did not suspect the one which was brought to him now in the least, and paid 75 *ryo*, as promised on the spot. The merchant gave a receipt, in which were mentioned the amount as 75 *ryo* and the article as a brass incense-burner. The rich man again laughed inwardly at the merchant but he feigned ignorance. The merchant receiving the money, asked the buyer to hand him a receipt for the article in exchange for his receipt of the money. The buyer thought what a punctilious person he was. Having no reason to decline the request, however, he gave the receipt, in which was mentioned the article as one brass incense-burner.

As the merchant thanked him and left the house, with the money in his pocket, the rich man placed the purchase in the closet, rejoicing over buying it at the cheap price of 75 *ryo*, which seemed to him to be an extravagantly good bargain, for he thought it to be really worth at least 300 *ryo* even as broken metal.

One month passed since the bargain was struck.

One day, other wealthy persons visited the rich man. The master proudly said to the guests: "I have made a really great find. That is a gold incense-burner, which I bought at only 75 *ryo*, from a man, who believed it to be of brass. I think it is worth several hundred *ryo*."

The guests were shown the incense-burner. Each said: "It is almost too good to be true. I regret I could not buy it."

As they said so, they carefully examined the article, which was passed on from one to another. One of them chuckled with laughter at seeing it.

"This seems to be made of brass, Master," he said. "I wonder if you have had weak eyes of late to judge this to be gold." He laughed loudly.

Other guests, who had felt irritated at the master's rather too boasting speech about his clever bargain, assumed a rather scornful attitude towards him. The master, who had been always proud of the exactness of his judgement, was surprised by the assertion but he did not believe it. He took up the article and examined it carefully. To his astonishment, he found it to be brass and to be much inferior in workmanship to what he had seen at first. He perceived that the merchant had sold him an imitation of the original article. But he said nothing of it to the guests and closed the subject with a bitter smile.

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Immediately after the guests took leave, the master visited the merchant. As soon as the merchant appeared before him, he flared up and roared with anger: "Swindler! You have imposed a brass article on me. Pay back the money!"

The merchant was indifferent and assumed a look as if he could not understand what the rich man meant.

"What do you mean by saying that I imposed a brass article on you? Do you mean the incense-burner?" he inquired.

"Yes. I mean the incense-burner. Don't pretend ignorance!" the visitor cried.

"The incense-burner was sold to you as brass. What nonsense for you to take me to task for selling it!"

The merchant stared at the rich man with cold eyes. This attitude the more infuriated the rich man.

"Who in the world would have paid as much as 75 *ryo* for a brass article? I paid that amount, as I believed it to be pure gold," he said.

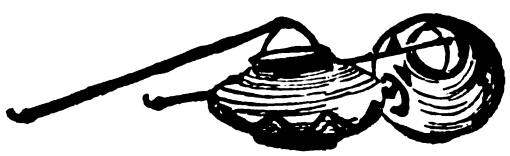
In a fit of passion, he gave himself away as to what he had really intended in buying the article.

Hearing this, the merchant flared up in turn and exclaimed: "Did you buy the article intentionally as pure gold and not brass as I believed it to be? If it was truly pure gold, it would have been worth hundreds of *ryo*. But you paid only 75 *ryo*. You have deceived me by taking advantage of my being ignorant of metals. If so, it is you that must be called the swindler."

The merchant turned the tables on the rich man, who was startled and upset. The merchant took out the rich man's receipt from a drawer beside him and said: "Look at this receipt. It mentions the incense-burner to be brass and the price paid to be 75 *ryo*. My receipt to you ought to have exactly the same thing mentioned as this. Please examine it carefully at your home. I often told you the metal was brass. What a shame for you to call me a swindler! It is you that deceived me by paying purposely a price for the article as brass while you thought it was gold."—

The rich man was disgusted with the merchant, seeing that he had plotted deeply over the affair. He was sure that he was defrauded, but he could do nothing. He only felt keenly his own thoughtlessness to attempt to buy a bargain by taking advantage of the seller's ignorance, which was feigned, and his foolishness in being deceived himself.

He apologized to the merchant for his abusive language and returned to his house, crestfallen.



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